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Church Management



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JUNE
1951



VOLUME XXVII
NUMBER NINE

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* * *

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* * *

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* * *

True prayer consists in seeking after God and finding him.

* * *

Faith means human weakness laying hold of divine power.

* * *

Every man must answer God in his own way.

* * *

The ways of seeking God often differ, but they always include prayer.

* * *

The service we do in God's spirit returns radiant.

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The Bible insists that every man must answer God in his own way.

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* * *

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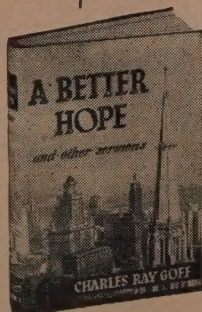
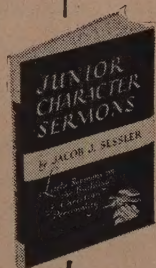
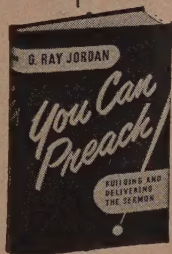


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THE EDITOR'S DRAWER

Be Ye Thankful

One beautiful February day I met a friend on the street and greeted him with a "This is certainly a clean inspiring day."

He quickly replied: "Yes, and I have thanked God for it."

Thinking that he was facetious I retorted: "Well, that is certainly a serious gesture."

"I really mean it," said my friend. "A day like this is unusual in February. I know that I had nothing to do with it. I want to thank someone for it. Perhaps God had nothing to do with it. Perhaps he does not hear my word of thanks. But I feel better because I have been thankful."

All of us like a word of appreciation now and then. It certainly is not unChristian to feel pleased when someone recognizes a contribution we have made to their lives. But, perhaps, my friend is right. The giver of thanks may profit more than the one who receives.

It is worth trying, anyway.

William H. Leach

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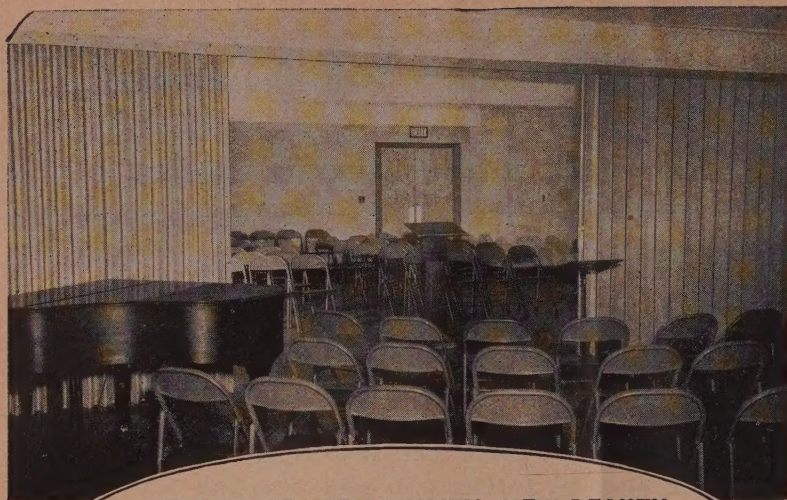
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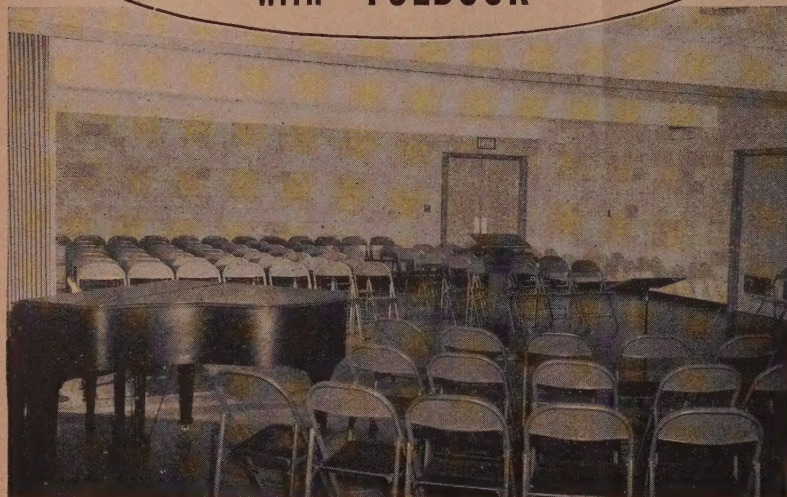
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Ministerial Oddities

Collected by Thomas H. Warner

Suggestive Hints

A columnist writes: "Faintest praise I ever heard was when a dear old lady, lauding her pastor, told me: 'You'd never take him for a minister—he seems more like a traveling salesman.' Personally, I think it's nice for a minister to act like a minister."

* * *

Oliver Wendell Holmes was very popular as a lecturer. He said on one occasion: "A thoroughly popular lecture ought to have nothing in it which 500 people cannot all take in a flash, just as it is uttered."

* * *

A market cross of the mediaeval age is that at Streatham in the Isle of Ely. It dates from about the year 1400. A bit of folklore is told in connection with it. The story is that when Bishop Morton was on his way to take up his appointment to the See of Ely, upon arriving at this spot, he was so overcome by the magnificent appearance of the old cathedral that he took off his rich apparel and his sandals, and walked barefooted the remainder of the distance to Ely.

* * *

It is said that Charles Wesley was easily annoyed. On one occasion, at a conference, he became so irritated at the interminable remarks of a speaker that he said to John: "Stop that man speaking. Let us attend to business."

But the man was relating his religious experience, and John thought that no one had a right to interfere with it. So he was allowed to continue.

The moment came when Charles could contain himself no longer. He whispered to John: "Unless he stops I'll leave the conference." By this time John was enjoying the man's story, so he turned to someone sitting near and whispered: "Reach Charles his hat."

* * *

In 1805, at twenty years of age, Angell James became minister of Carrslane Church, Birmingham. A member records that he never knew a proposal of Mr. James to be opposed in a church meeting. Mr. James' son gave the reason. He said that he never brought forward serious propositions without long consultations with representative men.

* * *

It is said that Mr. James' great peril was the popularity of his preaching. He had invitations to preach and speak on all manner of occasions. He made

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CHURCH MANAGEMENT

Edited by William H. Leach



VOLUME XXVII
NUMBER 9
JUNE, 1951

Sectarian Papers Seek Federal Subsidy

I DO not know just what the forthcoming new postal rate legislation will bring forth. But I do feel sure that the pressure by denominationally-owned periodicals to secure a Federal subsidy in the form of preferred rates will handicap the Protestant churches in urging the continuation of the traditional principles of the separation of church and state.

How can we argue against a subsidy to all schools, religious as well as public, when we have openly pleaded for a subsidy for our periodicals? Let me quote from a portion of a committee hearing on the postal rate legislation.

The examiner is Congressman Eugene McCarthy of Minnesota. The witness is William Lipphard, president of the Associated Church Press and editor of the magazine *Missions*.*

Mr. McCarthy: Doctor, do I understand that if it were established that your magazine were being subsidized by the present rate, you would still hold that the rate should be kept low?

Dr. Lipphard: Yes, sir.

Mr. McCarthy: I might say that I raised this question before, I think it is one we ought to think about. A number of your magazines have taken a positive stand against Federal aid to education, or any kind of religious activity. If you establish that there is a subsidy here for Protestant magazines, you have a contradiction of principle. I think that some of your editors ought to give some consideration to that.

Dr. Lipphard: I think that there is a little bit of confusion there. As I understand it, these publications are not against Federal aid to education; they are against Federal aid to sectarian education.

Mr. McCarthy: Of course. These magazines are sectarian. You see my point.

Dr. Lipphard: Yes, sir. We would repudiate aid to any sectarian organization. Speaking for the Baptists, I would say that we would not favor Federal aid to our Baptist publications.

Mr. McCarthy: You see the contradiction? You are in favor of a subsidy to a religious publication.

Dr. Lipphard: I see your point.

In another column in this issue there is a report from the Religious News Service which prophesies just what the new legislation will offer. If true, denominationally-owned magazines, and those published by non-profit corporations such as *The Christian Herald* and *The Christian Century*, would go in the mails to any point in the nation for 1½¢ per pound. Privately-owned periodicals, such as *Church Management*, which serve the same field would pay as high as 13¢ per pound depending on the zone.

Just what has happened that organized religion has grown so weak that the Federal government must subsidize its work? Personally we doubt both its wisdom and necessity.

Korea Anniversary

JUNE, 1951, brings the first anniversary of the unfortunate American-United Nations intervention in the civil war of Korea. Perhaps no other military expedition in the history of our nation has been so ill-advised or tragic. *Church Management* speaks but little on political affairs, but we did point out some of the inconsistencies of the Korean war and we think it not inappropriate to go back to the beginning of the struggle to show where sloppy thinking has placed us into an intolerable situation.*

Back in June, 1950, President Truman was smarting under criticism because he did not challenge Russian aggression. Evidently he reached the conclusion that as soon as the right

*This examination is taken from the volume *Church Lobbying in the Nation's Capital* by Luke Ebersole. Published by the Macmillan Company.

*See editorial in the September, 1950, issue entitled "Getting Into War."

CHAPEL ON OCEAN LINER

At the right is shown the chapel in the Italian liner, Conte Biancamano. Added to the beautiful wood craftsmanship is the special lighting planned by the engineers of the Sylvania Electric Products, Inc. The soft white light from hidden fluorescent tubes is reflected to all parts of the room. Special effects are produced on the altar and the woodwork.

Photo by courtesy of the Sylvania Electric Products, Inc.



challenge came along it would be accepted. The advance of the North Korean army into South Korea brought the opportunity.

In the Security Council of the United Nations the invasion was discussed. The Council passed resolutions on June 25 calling for immediate cessation of war in Korea and asked all members of the United Nations to refrain from giving assistance to North Korea. Russia was not represented in the meeting of the Security Council.

On June 26 President Truman said that the United States would support the position of the Council. On June 27 he announced that the United States forces, under General MacArthur, would give support to the armies of South Korea.

The cautious Security Council asked only that the member nations refrain from giving aid to North Korea. President Truman went way beyond that recommendation. Then, evidently conscious of what he had done, he gave Warren Austin the task of persuading the Security Council to ask member nations to furnish assistance to the government of Korea to stop the invasion, and the Council appointed General MacArthur as commander of the United Nations' forces.

With the United States paying most of the expenses of the United Nations, the Council would hardly be in a position to oppose the American pressure. The half-hearted attitude of the member nations was revealed by their failure to send military forces to join the effort, or the sending of small token forces to give an appearance of unity. It was sort of a diplomatic blackmail which would, in the end, demand an accounting.

The president was clear in one thing. This was not war but a police action. The increasing resistance of the North Korean army made it necessary to send more and more American troops. The North Koreans soon had unofficial assistance from the Communist government of China. American casualties have been mounting. The dead alone now number approximately 10,000. War has not been declared by either side. But to all practical purpose, the action is war between the United States (not the United Nations) and North Korea. It certainly has passed the area of a police action.

Most people in the United States would like to find some graceful and honorable way of getting out of the mess. No one wants defeat. General MacArthur thought the only way was to get men and material enough to win a war. President Truman and his government seem to feel that it is preferable to keep a delaying action for as long as necessary—this may take a generation. Some might even suggest that the United States troops should be withdrawn. We had a good chance at the time our troops were driven to the sea but it was not accepted. It hardly will be accepted now.

The dilemma is real; the solution is not apparent. If no policy is adopted it will mean that our troops will be held there indefinitely. They will not be available for other actions. General MacArthur thought he was in an intolerable position. He was. His recall by the president must have lifted a burden from his heart and conscience. Of all men in the controversy he, perhaps, the most fortunate.

The real mistake was made in the poorly reasoned order of June 26. It is a case of "the

(Turn to page 54)

WHO SHALL BE OUR LEADERS?

The Chief Seats in the Synagogue

By Frank H. Ballard

I WANT to start with a phrase that must have puzzled many readers.

It is the introduction to the second epistle of John, the words: "The Elder to the Elect Lady." Who is the Elect Lady? Various answers have been suggested, but the probability is that it was a particular Christian congregation. Such congregations were in those days regarded as secret societies, and secret societies were feared as a danger to the State. The members were therefore persecuted, and all they could do to defend themselves was to adopt certain disguises. In their correspondence, for example, they could use words that would be understood amongst themselves but convey little to the outsider. And there were reasons why such a phrase as this came easily to them. Rome itself was frequently depicted as a stately woman. There was also an outlying province which was called and depicted as Britannia (a custom which survives amongst ourselves as every user of a penny should be reminded). What is more natural therefore than that anyone writing to a particular congregation should address it as "the Elect Lady"?

But who is it that writes and calls himself "the Elder"? The usual answer is that it was the Apostle John, that he was the last of the Twelve, and that he was writing in extreme old age. If that is true, then we may assume that he was venerated and universally loved and that all Christians looked to him for guidance and inspiration. It would have been easy for them to load him with high-sounding titles and to clothe him with unique power and authority. There is no sign, either in this letter or elsewhere in the apostolic correspondence, that he encouraged or permitted any such course. Later, when the apostles had become a memory, new men came into the church and they brought with them new ideas. They gave and claimed titles of superiority. They separated themselves from the ordinary members of the Church as though they belonged to a higher order. Thus were laid the foundations of the hierarchical system so much in evidence in Christendom today.

This introductory phrase therefore takes us to the heart of ecclesiastical disputes, for whenever we gather in

MR. BALLARD RETIRES

Frank H. Ballard recently retired from the ministry of Hempstead Garden Suburban Free Church, London, England, a pastorate he has filled since March, 1933. Even before that date, while he was pastor of Highbury Chapel, Bristol, his name was familiar to readers of *Church Management*. Almost from the inception of this periodical his name has appeared in our pages and the editor has treasured his friendship.

His life has been a full ministry. The Hempstead Garden Church is one of the strongest Congregational churches of Britain. But his work has not been confined to the local church; he has served the denomination and inter-denominational bodies and was, for some time, the moderator of the Free Church Council. Several of his books have appeared on this side of the Atlantic.

We think that in his retired relationship that we shall still have articles from his pen from time to time. While there is always a dimming of eyes when a close friend announces retirement from active service, the editor feels that Mr. and Mrs. Ballard will find an opportunity for rest, travel and study which will be reflected, in many ways, to the lives of others.

conference trying to recreate unity, proposing even something so elementary as inter-communion, this is the stone of stumbling. There are those who sincerely defend ecclesiastical authority and can see no way to corporate unity unless the priestly and episcopal pre-eminence is acknowledged. There are others who with equal sincerity fall back upon the Scriptures and maintain that even the Apostles assumed no ruling position or accepted special privileges. They taught, they reasoned as the Master himself had done, but they never claimed infallibility, they never spoke as it were from above but

always in humility as sinful members of the Church.

These are reflections of the utmost importance if we would understand the conversations that take place between different churches, especially between episcopal and non-episcopal churches. They have a bearing also within each denomination, and it is well that we should see where they lead. Let us suppose that we belong to a Christian community faced with the duty of selecting leaders. How are we to set about the task? It does not matter whether they are to be called Deacons or Elders, Moderators or Superintendents, Managers or Circuit Stewards, the same principle will apply. Actually—let us confess it for in some measure it applies to most of us—we vote for men of social standing, or business ability, or forceful speech. We support this man or that because we think he knows his own mind and knows how to defend his principles. And this is not necessarily wrong. We need men of leadership in the Councils of the Church. We shall soon find ourselves in difficulties if we lack definiteness of belief or executive skill. But we shall soon find we have made a mistake if we fasten on these alone and forget distinctive Christian qualities. We shall probably find a secular spirit creeping into religious matters. We shall find recognized business methods ousting spiritual traditions. We may easily find ourselves ruled by officials, however much the authority may be disguised. We may go on expounding Protestant and Free Church principles and yet without knowing it surrendering to the spirit of the world. We might have done better to have submitted to bishops, cardinals and popes than drift into such a position as that.

What must we then do? We must trust to Christian standards more than secular ability. We must select men who commend themselves for their Christian character rather than those whose qualifications are primarily social, financial or even intellectual. We must resist the proud and ambitious and elect the humble and meek. We must not ask for perfection, for we are but sinful and each of us has his own besetting temptations. There is not one of

(Turn to page 12)

LET YOUR CHURCH KNOW THE VALUE OF SUMMER CONFERENCE

Go, Shine for Me!

A Candle Lighting Service

by Theresia Aanstoos*

CHARACTERS:

Delegates to Island Heights, New Jersey—Richard Prins, Wilma Dunnican, Dorothy Anema, Jean Anema, Betty Dunnican, William Geyer, Barbara Pruiksma.

Delegates to Blairstown, New Jersey—George Geyer, Barbara Coulter, Violet Ferguson, Thomas Laird, Esther Lamaires, Georgina Balfour, Melissa Vandervliet, Gordon Dyleski.

Margaret Connors—Voice

Karl Olsson—Radio Technician

PLACE: Passaic, First Presbyterian Church.

LENGTH: Thirty minutes.

SCENE: Television transmitting room in a church.

Presentation opens with the pianist playing "Jacob's Ladder." The fifteen delegates sing the first stanza while the curtain is still closed—

We are climbing Jacob's Ladder,
Soldier of the cross.

At the beginning of the second stanza, the curtain is slowly opened—

Every round goes higher, higher,
Soldier of the cross.

They then sing the fourth stanza—

If you love Him, why not serve Him?
Soldier of the cross.

(The delegates are seated about a table upon which is an unlighted torch, made up of fifteen candles to be lighted at the end of the question box service. There is one candle for each delegate. A cross and a lighted candle on the Worship Center at the rear of the stage is symbolic of "The Light of the World." Holman's "Light of the World" or a star could be used in back of the candle instead of the cross.)

ANNOUNCER: This is the Presbyterian Television System of Passaic, New Jersey. Your announcer, Tom Laird. Every year at this time the delegates to the summer youth conferences, conducted by the Board of Christian Education of the Presbyterian Church, U. S. A., bring back interesting reports of their experiences. Tonight's report will be in the form of a question box and candle lighting service. For the benefit of our television audience, your announcer will introduce the delegates. (Each delegate

"GO, SHINE FOR ME," an original question box and candle lighting service of the ideals and the challenge of summer youth conferences, written by Theresia Aanstoos, was first presented on December 6, 1950, at the First Presbyterian Church, Passaic, New Jersey, where George H. Talbott is pastor. Mrs. Edward A. Greene, president, and Mrs. Rudolf E. Graf, secretary of Christian Education of the Women's Service Guild, were in charge of having fifteen Christian endeavors give their report at the Christmas dinner meeting of that organization.

The report was presented through a simulated "Presbyterian Television System of Passaic, New Jersey." Fifteen delegates participated, and a public address system was used. The program could easily be adapted for use in other churches.

The author is indebted to Margaret L. Johnston and Maurice D. Bone of the Board of Christian Education of the Presbyterian Church, U. S. A. for the statistical information contained in the script.

A wooden torch, made up of three tiers, was designed by James Clark, an elder of the church. One candle was in the top center tier, six in the second tier and eight in the bottom tier. Each Christian Endeavorer lighted a candle and after they were all lighted, it looked like a burning torch, making a very impressive picture. "Hold High the Torch" (author unknown) was read after the last candle was lighted. (Aluminum foil was wrapped about each candle to avoid the possibility of fire.)

It is printed here as a suggestion to all churches which have boys and girls in summer conferences. A report, by them, to the church will reveal the worth of the program.

stands as his name is given.)

ANNOUNCER: During the past week, the following questions were sent in by our television audience. We will proceed with Question 1. (Each one of the delegates answers a question. Before announcer asks the question, the delegate to answer it, is standing by the microphone.)

Question No. 1

Who planted the seed for the summer conference idea?

ANSWER: The Missionary Education Movement and the International Sunday School Association planted the seed about fifty years ago.

Question No. 2

How many people attended Presbyterian Summer Conferences this summer?

ANSWER: 13,500 attended summer conferences.

Question No. 3

When was the first Presbyterian Summer Conference held?

ANSWER: Our Board of Christian Education tells us that it was held at Winona Lake, Indiana, in the summer of 1908.

Question No. 4

What was the theme of the conference this year?

ANSWER: The theme of the conference was "Set Aflame His Story." It was taken from the Westminster Fellowship Hymn and was selected by a committee at the Westminster Fellowship National Council of 1949. The Westminster Fellowship Hymn was written by Mary Ellen Frazier and Betty Marquess, while they were officers of the National Council.

Question No. 5

What conferences did the delegates from this church attend?

ANSWER: The senior delegates went to Blairstown, New Jersey, and the junior high group went to Island Heights, New Jersey.

Question No. 6

How many conferences were conducted last summer by the Board of Christian Education?

ANSWER: 147 conferences were held, covering forty-one states.

*Secretary to George Harold Talbott, minister, First Presbyterian Church, Passaic, New Jersey.

Question No. 7

Were any summer conferences held outside the United States?

ANSWER: Yes, two in Alaska; one in Puerto Rico; one in Cuba.

Question No. 8

†What was the schedule at the conference you attended?

ANSWER: I went to Blair. Here is the schedule we had:

6:30 a.m.—Rising
7:00 a.m.—Morning watch
7:30 a.m.—Breakfast
8:45 a.m.—First class
10:00 a.m.—Free time
10:30 a.m.—Assembly
11:00 a.m.—Commission meeting
12 Noon —Lunch
1:00 p.m.—Fellowship meeting
1:20 p.m.—Rest period
2:00 p.m.—Second class
3:30 p.m.—Free time
6:00 p.m.—Supper
7:00 p.m.—Vespers
8:00 p.m.—Assembly
9:00 p.m.—Free time
10:15 p.m.—Call to dormitories
10:30 p.m.—Lights out.

Question No. 9

Who in our church sponsors the summer conference?

ANSWER: The Women's Service Guild.

Question No. 10

‡Who in a financial way helps the Women's Service Guild to sponsor the summer conference?

ANSWER: The Ladies' Aid Society, the Sunday School, the 71 Club, the Senior C. E., the Adult C. E., the Everyman's Club and members of the church.

Question No. 11

Who did you meet at conference?

ANSWER: We met young people of other races, nations and cultures.

Question No. 12

What were some of the study classes the delegates attended?

ANSWER:
Orientation and Convocation
Christian Youth Grows Up
The First Christian Church
Why Are We Protestants?

Question No. 13

In what way would you say conference helped the delegates?

ANSWER: It helped them to think through the question, "What shall I do with my life?"

Question No. 14

What was the challenge of the conference?

ANSWER: It challenged us to re-

†This schedule varies in conferences held throughout the country.

‡In many churches the summer conference work is financed through the youth budget.



Graduates of the Summer Conference Report to the Congregation

turn to our home church to "Set Aflame His Story" in many ways—

INTERLUDE — (While lights are being dimmed on the stage, the fifteen delegates sing one stanza of "Light of the world, we hail Thee.")

Announcer then takes light from the candle on the Worship Center, which is symbolic of "The Light of the World." As the light is being taken, the Voice from the rear of the auditorium says—

"Jesus said, I am the Light of the world."

VOICE (as announcer lights the center top candle of the torch): This light shines for 13,500 boys and girls, young men and young women who went to Westminster Fellowship Summer Conferences and returned to their churches to carry out the conference theme, "Set Aflame His Story."

(Announcer hands candle lighter to next delegate, etc.: The candles on the second tier of the torch are then lighted, and last, the candles on the bottom tier. Each delegate is seated after his candle is lighted.)

VOICE (as each candle is lighted):

Second Candle

We "Set Aflame His Story" when we strengthen our home church, "by our prayers, by our presence and by our offerings."

Third Candle

We "Set Aflame His Story" when we help the pastor of this church. The Presbyterian Church, U.S.A., has 9500 ministers who guide us in Christian living. Our ministers are carefully trained interpreters of the gospel. They receive Christian training and guidance in our fifty-seven Christian colleges, our seventy-five Westminster Fellowship Foundations in state universities, and our nine theological seminaries.

Fourth Candle

We "Set Aflame His Story" when we help the church at home send its light all over the world. This light shines

for 1260 missionaries in twenty-one countries of the world. "Go ye into all the world and preach the gospel to every creature."

Fifth Candle

This light is for the young men of our church who are in war-torn countries tonight. We "Set Aflame His Story" when we remember them in our prayers.

Sixth Candle

This light is in honor of our Sunday school teachers. We "Set Aflame His Story" when we help them with their work—

He built a house; time laid it in the dust;
He wrote a book, its title now forgot;
He ruled a city, but his name is not
On any table graven, or where rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot,
Who on the state dishonor might have brought,
And reared him to the Christian's hope and trust.
The boy, to manhood grown, became a light
To many souls, and preached for human need
The wondrous love of the Omnipotent,
The work has multiplied like stars at night
When darkness deepens; every noble deed
Lasts longer than a granite monument.
(author unknown)

Seventh Candle

This light is for our own Christian Endeavor Society, which was organized in this church sixty-three years ago, "For Christ and the Church." We "Set Aflame His Story" when we join with other youth organizations to build a better world.

Eighth Candle

This light is in appreciation of the twenty-two founders of this church, who started a light burning in Pas-saic eighty-three years ago. We "Set Aflame His Story" when we help them

to keep it burning.

Ninth Candle

This light shines for our country, for our President, and others in authority, with a hope that the "Light of the World" will guide them from on high.

Tenth Candle

This tenth candle is for the Ten Commandments. We "Set Aflame His Story" when we keep them.

Eleventh Candle

This light is for our spiritual ancestors and for the martyrs of the Protestant Reformation who fought and gave their lives to uphold the great truths contained in the Scriptures of the Old and New Testaments.

Twelfth Candle

We "Set Aflame His Story" when we give of our plenty to those in need all over the world.

Thirteenth Candle

We "Set Aflame His Story" when we bring others to Christ.

Fourteenth Candle

This light is in honor of Christian parents who bring their children to Sunday School so they can "grow in wisdom and in stature and in favor with God and man."

Fifteenth Candle

We "Set Aflame His Story" when we help to conquer war. Thus this light is for the United Nations, that it will be strengthened by the prayers of Christians all over the world, so the angels can sing again and again—"Peace on earth, good will to men."

ANNOUNCER:

Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
'Tis yours to keep it burning bright,
Yours to pass on when you no more need light:
For there are other feet that we must guide,
And other forms go marching by our side;
Their eyes are watching every smile and tear
And efforts which we think are not worthwhile,
Are sometimes just the very helps they need,
Actions to which their souls would give most heed;
So that in turn they'll hold it high
And say, "I watched someone else carry it this way."
If brighter paths should beckon you to choose,
Would your small gain compare with all you'd lose?
Hold high the torch!
You did not light its glow—
'Twas given you by other hands you know.
I think it started down its pathway bright,
The day the maker said: "Let there be light."
And He, once said, who hung on Calvary's tree—



NEW BUILDING FOR BOARD OF EDUCATION

This shows the architect's drawing of the new home of the Board of Education of the Methodist Church being erected at 19th and Grand Avenues, Nashville, Tennessee. This \$900,000 building will provide 57,700 square feet of floor space. Donald W. Southgate is the architect.

Ye are the light of the world: Go!
Shine for me.

(author unknown)

DELEGATES: Sing first, second, fourth and last stanzas of "Jacob's Ladder." As they begin singing the second stanza, the curtain is slowly closed. The curtain should not be closed all the way. Let the burning torch and the lighted candle on the Worship Center be seen while the hymn is being sung.

Ministerial Oddities

(From page 6)

the discovery that preaching without pastoral visitation is a danger to the soul of the minister. So from 1834 to 1841 he withdrew from all external engagements and gave himself to the work of a pastor. These were the best years of his ministry.

* * *

David Warfield, the retired actor, at the age of eighty said: "I have been firm in my refusal to return to public life. I'd much rather have people say to me: 'Mr. Warfield, why did you stop playing?' than 'Mr. Warfield, why don't you stop playing?'"

The Chief Seats in the Synagogue

(From page 9)

us who can stand erect and self-confident before the judgment seat of God. But at least we must seek for the chief positions in the Church men who understand the meekness of Christ and who more readily give honor to the brethren than claim favors and positions for themselves. As far as we are able we must see to it that the leadership is given, not to the ambitious, not to the place-seeker, however able he may be, but to him who has learned to say with Whittier:

Let the lowliest task be mine
Grateful so the work be Thine;
Let me find the humblest place
In the shadow of Thy grace.

That, surely, is to be in the true apostolic succession.

One concluding word. If we may not

push ourselves, obviously or secretly, into positions of responsibility, equally we must not stand back on account of false modesty when we are called: It is natural for men of Christian spirit to say with the young prophet: "Ah, Lord, I cannot speak, for I am a child." It is not right that that should be our final response. "Never commend yourself" said a wise teacher to me long ago, "but never decline without good reason when you are called to positions of responsibility." I wish that more people would heed the second part of the warning. In my judgment the modern Church suffers more from false modesty than from pushfulness. Ambitious men and women in these days go elsewhere; the diffident, the morally shy, maybe even the cowardly, remain. Let no one seek great things for himself, but let us seek opportunities of service, and if these lead on to positions of honor and wider usefulness let us go forward trusting not in ourselves but in him from whom all good comes.

HOSPITALITY!

By Mary Dickerson Bangham

Martha knelt on New Jerusalem's street
And burnished its gold to still more glorious light;

But Mary, who had learned at Jesus' feet
To better understand the groping plight
Of timid man, saw leaves for healing there
And at the Tree of Life she knelt in prayer.

Rising, she gathered leaves—enough for tea—
In prayer it was she found the jeweled key
Of welcoming the new ones!

Oh! Mary was aware
That loving-kindness helps the souls prepare
For days ahead! Mary knew that friendship serves to free
Vast inner powers,—throughout eternity!

THE CURE OF SOULS IS A BIG TASK

Ministers and Physicians Work Together

By Albert M. McCartney*

IN most dictionaries the word "therapist" does not appear; it is a modern improvement on the word "therapeutist." In any event, its meaning is clear; one skilled in the cure of the sick. More and more, today the Christian minister must play a more skilled and important role in his ministry to the sick. In 1896, the Lyman Beecher Lectures on preaching at Yale University were delivered by Dr. John Watts (Ian MacLaren); published in book form they were entitled, *The Cure of Souls*, which title aptly describes the work of the modern minister. Perhaps it is not without significance that wherever the French language is spoken the local priest is known as the cure. In times past the family pastor and that now almost extinct species, the family doctor, shared equally in "the cure of souls." Each knew the family, its life, its problems and its ills, intimately. Each shared an important place in the family relations. I remember hearing a prominent doctor in my locality lecturing to a group of ministers and speaking of his early days of practice of being associated with an elder pastor of that type. He revealed that in times of illness in the community it was sometimes a question as to whether the family called the pastor first or him as its doctor. In cases of serious illness and even of approaching death, the doctor said "whether I was there or not things began to happen when he appeared." That intimate relationship between the pastor and the doctor almost became a lost art. It seemed to have vanished with "the passing of the horse and buggy days." A disconcerting and very discernible gap appeared between the two professions of ministry and medicine in their ministry to the family and the individual.

Today, thanks to the advances in the field of psychosomatic medicine the gap is being effectively bridged. No modern minister's library is complete today without the resourceful work of Doctors Russell L. Dicks, Seward Hiltner and Carrol A. Wise entitled, *The Art of Ministering to the Sick*, which was published about twelve years ago and remains the finest source book in the field. In addition most of the lead-

ing seminaries in the country provide their students with a course in clinical training in either a mental or regular hospital, thus bringing into focus the concerted efforts of both medicine and religion upon problems of mutual interest.

Out in the active ministry opportunities of contact, between the minister and his allied professions (doctors, psychiatrists, social workers, etc.) is very limited. Each deals in his field with the basic structure of our society life—the family. Each holds that the welfare of the individual is paramount. Yet each works almost independently of the other. Occasions when the minister may confer with a member of these allied professions are infrequent. Either it may be through social or friendly relations when the two talk informally, or it may be when one is dealing with an individual or family and finds it necessary to call the other in on consultation. Due to the pressure of time and responsibilities, each group goes its separate ways concerned with its own duties, but bearing a mutual respect for each other. These facts present to some of us a new challenge. Here lies a new "frontier" worthy of exploration. Across our country few medical societies, ministers' fellowships, church federations or councils are doing something about it. In one community—Hartford, Connecticut, successful efforts are under way to pioneer in this direction. Conceived and planned by John Chester Smith, executive secretary of the Greater Hartford Council of Churches and the secretary of its Social Service Department, Mr. Gilbert T. Hunter, two programs were devised and set-up to meet this apparent need. The wholehearted support and cooperation of the Ministers' Fellowship of the Hartford area was forthcoming. First was the creation of an Inter-professional fellowship, comprised of a selected number of clergymen, psychiatrists, doctors, social workers and attorneys. The group meets once every two months for dinner and a discussion of problems of mutual interest. The meetings are held from 5:30 to 7:30 p.m. at either the YM or YWCA. The discussions take place about the table and are directed to mutual problems where each profession may bring to bear its

experiences and viewpoints. The discussions, which have been mutually helpful, interesting and stimulating, are based upon the mentally and physically ill, juvenile delinquency; individual cases upon which members of the different professions have worked in unison. The program of the March meeting, which met in the Hartford YWCA was based upon a discussion of underlying differences in philosophy between the different professions in handling the problem of guilt. The program participants were Dr. Benjamin Wiesel, acting director, Department of Psychiatry, Hartford Hospital and Gerald O'Grady, chaplain of Trinity College, Hartford. Chairman for the meeting was Miss Lillian Malley, prominent attorney-at-law. These meetings thus bring together every two months the representatives of five different professions for fellowship, "bull sessions" and a concrete discussion. For each, in the final analysis, has the same common denominator—the welfare of the individual. Interest and attendance at these meetings is growing.

II

The second program deals with a problem of paramount interest to the minister and to the doctor—a large modern hospital. To the average minister the modern city hospital is a world apart. He has frequent, intimate contacts with individuals within its walls. He may know individual doctors who are members of its staff and nurses who serve in that particular hospital. When he makes his hospital calls he comes in contact with the individuals in his particular parish who are confined there. Beyond that the workings of a modern hospital remain to him largely a mystery. When the average Protestant minister steps across the threshold of a modern city hospital he finds himself in an alien world.

Little is or can be done to facilitate his purpose for usually, little is provided in the hospital's program to recognize him as "fellow therapist." If the hospital has a regular chaplain on its staff or one serving in that capacity under the auspices of a federation or church council of that area, the minister's work is greatly facilitated for that chaplain can keep him informed

*Minister, First Baptist Church, West Hartford, Connecticut.

of any members of his parish who may be in the hospital. If, as is true in most of our communities, no chaplain is available in that area, his pastoral calling in the hospital may be on a hit or miss basis. He may call on one patient whom he knows is in the hospital and overlook another about whose illness he has not been informed. To take care of the latter situation in which no chaplain serves, the Hartford Hospital has come up with a very helpful plan. Namely this: When a patient enters the hospital and fills out an application card, he or she indicates their denominational preference. From the application blank this information is entered on a card containing the patient's name, the location of the room, his address (in some instances their actual church name), his doctor, etc. This card is then placed in a "Clergy File." This file, located in a convenient room on the first floor of the hospital with patients listed according to denomination is carefully kept and is available to every visiting clergyman.

With the institution of the public hospital on one side and the profession of medicine on the other, the poor parish minister finds himself in the middle, a somewhat lonely figure. Yet facing the facts that all are bound together by a common denominator "cure of souls." The problem then is, what basis can be found to bring the three together, discuss their mutual problems and interests and emerge better qualified to work together as a team. At this point the fertile minds of Messrs. Smith and Hunter came up with an idea! A plan was submitted to Dr. John C. Leonard, director of Medical Education of the Hartford Hospital who offered his enthusiastic support. He arranged a schedule of seven lectures sponsored by his department and given in the hospital. The plan was then submitted to the ministers' fellowship of that area and received their ardent endorsement. Beginning on January 4, 1951, the ministers met at the Hartford Hospital each Thursday at noon. First, the group met for lunch in the hospital's cafeteria, eating with the staff. Then at 1:15 p.m. they convened in the amphitheater of the hospital for the lecture which ran one hour. This series was particularly slanted to the needs of the parish minister. They were as follows:

1. "Organization and Procedure of the Hospital," Daniel H. Deyoe, M.D., assistant director of Hartford Hospital;

2. "Social Service Department of the Hospital," Miss Dorothy Barrett, acting director of Social Service;

3. "The Psychiatric Clinic," Benjamin Wiesel, M.D., psychiatrist, acting director, Department of Psychiatry;

(Turn to page 16)

Voidable Gifts to Clergymen

By Arthur L. H. Street

THAT the courts will require restoration of money or property secured by a clergyman through the exercise of undue spiritual influence over a parishioner, has been decided in several appellate court decisions, the latest of which is one rendered by the Rhode Island Supreme Court in the case of *Nelson v. Dodge*, 68 Atl. 2d 51. Factually, the case was an extreme one, but the decision shows that the courts will scrutinize any case where any degree of undue spiritual influence may have been used.

Fred Dodge and his wife, leaders of a local religious organization known as The Church of Christ, Inc., at Cranston, Rhode Island, according to findings of the court, induced Nelson, a member, to transfer nearly \$10,000 to the Dodges, by convincing them that God had decreed that he strip himself of assets. Later he sued to impress a trust upon real estate in which the Dodges had invested the money, and the Supreme Court upheld judgment in his favor.

The Supreme Court said, in part: "It is clear that a confidential relation comparable to that of clergyman and parishioner existed between" the parties. "Indeed as far as Mrs. Dodge is concerned this was true to an extreme degree. Complainant not only trusted her utterly but he also feared her. The source of that fear we need not explore, nor do we or should we wonder at the simplicity and unreserved completeness of complainant's trust. That both sprang from a deep and abiding religious faith on the part of the complainant is understandable. *The law recognizes that such a complete surrender may exist and as long as it operates in the world of the spirit the law has no concern about it.* There our writ does not run. But when such trust is betrayed and such fear is preyed upon in order to obtain another person's property even though not for one's self," judicial processes "will come to the aid of the one who has parted with his property under that influence."

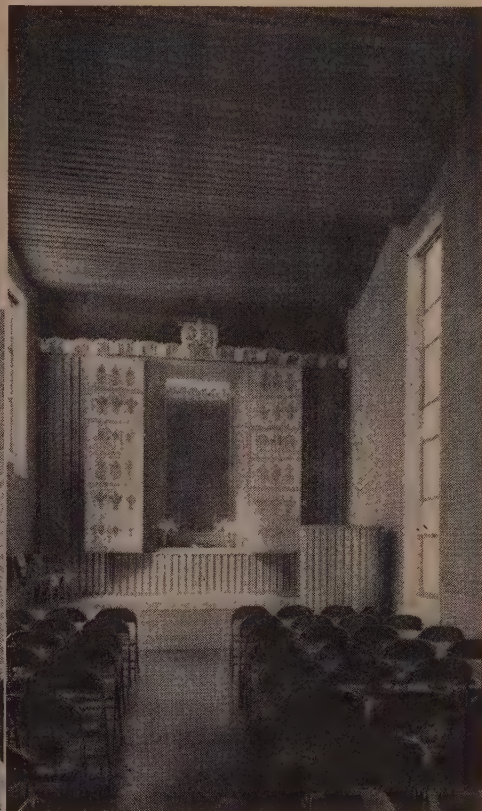
Here the Rhode Island court quoted from a decision in a New Jersey case: "In the presence of such a spiritual ascendancy, all gifts or benefactions from the subject of such an influence to the possessor of it have been frequently avoided on grounds of public policy, and without any suspicion that fraud or imposition of any kind had been practiced."

Placing clergymen who are charged with the exercise of undue influence over parishioners in the same category as lawyers and doctors who have received gifts from clients and patients, the Rhode Island court says: "The donee in such a case has the burden to show perfect fairness toward complete freedom of, and absence of influence upon the donor. And it is not at all necessary for the donor to show that the benefit from the gift inured to the spiritual adviser personally to render it void. The wrong to the donor is in the influence exercised over him and not in the gift thereby obtained. *Ross v. Conway*, 92 Cal. 632, 28 P. 785. . . . A gift to another is not easy to sustain where the influence of a spiritual adviser is involved." (Here the court cites decisions of Missouri and Pennsylvania courts where similar conclusions were reached in cases involving similar facts.)

"The above-cited cases are significant examples of the well-settled rule that the utmost good faith must be shown by one in any confidential relation, even though not technically a fiduciary, in order to support a gift of money or anything of value obtained from another who has reposed trust and confidence."

The Rhode Island court rejected a contention that the suit should be dismissed because complainant delayed eight years in bringing it, commenting: "Nelson continued under the influence of Mr. and Mrs. Dodge throughout that period and did not have the benefit of independent advice. On the contrary, he was kept continually conscious of the power of Mrs. Dodge or the power he believed she had. Her will was dominant; his will was not free. When at last it was free he sought and obtained independent advice and thereafter promptly acted to regain the money of which he had been constrictively defrauded."

Some ambitious persons try to advance themselves by doing two jobs a day. They work eight hours a day on their regular job, then four more hours on another paying job. This increases their incomes by half or more, and doubles their fatigue so they are worth less on their regular jobs. It seldom advances them over a number of years.



Upper left: Architect's conception of the completed building.
Lower left: Temporary worship room adapted for visual education.
Right: Worship room with the altar triptych open.

The In-Between Church

Architects Show How First Units Can Serve Full Program

By George D. Livingstone

MANY churches are in the same situation as the Community Church, Northfield, Illinois. Increasing population makes it essential to get new housing. Yet the church does not have the resources to invest in the entire building it is going to need. This story tells how careful planning produces the first units of the complete project which is visualized which will do double duty to serve each group in the parish.

This church saw its future possibilities but, also, its present needs. It wanted to take advantage of current architectural ideas. It needed a seven-day church. The minister, Bruce Roberts, knew what he wanted in this church. The thing was to get it. He wanted a church to serve youth as well as adults, to serve weekday social life as well as the religious life of his con-

gregation; he wanted a church sanctuary that would retain all the dignity and reverence of a building dedicated to God, and yet at the same time be easily converted to the demands of the more secular activities of the membership in weekday programs.

Mr. Roberts brought his problems to William N. Alderman and Albert R. Martin of the architectural firm of Alderman and Martin, 134 N. La Salle Street, Chicago.

Mr. Roberts told them he wanted an expandable church that could accommodate 150 persons in the first unit. He hoped that if spaces had to serve a dual purpose they would have enough traditionally religious character despite weekday uses to create an atmosphere of reverence as a background for his Sunday services. He wanted a building that both young people and adults of

his congregation would remember as available to them every day of the week for all their social activities.

After several conferences and meetings between architects and the building committee with all these seven-day-a-week church needs in mind, the architects went to their drawing boards. The architectural solution evolved for the seven-day-a-week church has proved itself well by serving this community church in every way needed.

This is how the needs were met by the architects:

First of all, the architects decided that a church of modern design would lend itself best to the multiple uses required of this church building. The modern use of materials would save money and would harmonize with the recently built residences of the Northfield community. Modern design would permit economical expansion as the church grew and would allow the creation of a distinctive church building, not just another small church in an area of many churches.

The church was so placed on a five-acre tract that a planned expansion program could be carried out with but very little cutting of the walls of the

(Turn to next page)

HERE'S PRACTICAL HELP

Meaningful Funeral Services

by William M. Hunter*

EVER since I've been in the ministry, I have tried to make funeral services meaningful. The average mourner rarely "gets" the gist of the service and even the visitor sometimes is more impressed by the flowers, the casket, and the external appurtenances of the burial than by the spiritual values.

One way I've tried to overcome this problem is to type out the entire funeral service, as I use it, and then present it in a neat booklet form to the nearest of kin after the ceremonies.

Years later, grateful survivors have recalled the spiritual comfort and meaning this effort has brought them.

However, the average pastor is much, much too busy (as I now am) to type out the prayers, Scripture, poetry, and the like, for the funeral. When I recently became Protestant chaplain in a cancer hospital, in addition to my church pastoral duties—with many more funerals than heretofore—my good intentions to provide such a copy of the service met numerous reversals, especially when funerals came on short notice, as they often do in the city.

Consequently, I have worked out an attractive printed packet, comprising: 1. The complete funeral service, from which I can select any portions I may wish to use, checking them in the margin; 2. A complete form for list-

ing important committal information; 3. Three sheets of good-grade paper on which I can type poetry and/or sermon notes used to supplement the Scripture and prayers customarily comprising the service; and 4. Neat black covers of heavy stock. The whole can be bound together either with brass paper clasps or with a neat ribbon.

Because I feel other ministers might find this same packet of use to them, I had a large number printed up—far more than I can use in some years. I am offering them for sale at just what they cost me, plus the expense of merchandising them. I don't expect to realize a profit on them.

I shall be happy to quote prices for quantities to anyone requesting them. Single copies sell for fifty cents each; additional copies in quantity run much cheaper, all postpaid.

The undertaker who is our "sexton-funeral director" commented that it was "one of the most helpful pieces of material of the kind he has seen in years."

It is entirely possible that if this idea "catches on" and enough ministers wish to use this service, that I may be able to reduce my prices as time goes on, by ordering larger printings, and by re-using original plates. On the other hand, I am reliably informed that my printer charges exceptionally low rates for this quality work; if you examine a copy of the packet, you cannot help but see that the highest grade paper is used; the typography, while economically spaced, is highly legible; and the entire ensemble presents a tasteful, appealing appearance. It is doubtful that they could be privately produced economically at any appreciable saving.

I do know, though, that those families which have received copies of this service of worship, with additional typed-in notes, are most enthusiastic in their appreciative comments.

The Big
JULY DIRECTORY ISSUE
of
CHURCH MANAGEMENT
will be released to subscribers
early in July

Ministers and Physicians

(From page 14)

4. "Cancer," Morris T. Root, M.D., staff member;
5. "Obstetrics and Gynecology," Stanley Weld, M.D., staff member;
6. "Heart Disease and High Blood Pressure," John C. Leonard, M.D., director of Medical Education;
7. "Chronic Disease" (with particular reference to older patients), John C. Leonard, M.D., director of Medical Education.

A period for questions and discussion follow each topic.

III

This program jointly sponsored by the Department of Medical Education of the Hartford Hospital and the Social Service Department of the Greater Hartford Council of Churches has three results; first, these lectures brought together at a given time and place, ministers, members of the hospital staff and doctors to discuss their mutual work and problems. Second, staff members of the hospital and doctors had an opportunity to present the work of the different departments and reveal what is being done specifically to deal with different types of diseases and social problems. Third, ministers of the area were better able to evaluate their place in terms of the hospital program, and gain an appreciation and recognition of their capacity as members of a team. Everyone participating in the program has been most enthusiastic in his reactions. The lectures have proven helpful, stimulating and challenging.

The minister, the hospital staff members and the doctor are teammates with a common aim and mutual goal—salvation of the individual; spiritually, mentally and physically, in this art of "the cure of souls." It is only as we seek to understand each other's problems and work together that we move toward a more effective therapy. Such a program as the foregoing has proven to be a significant step forward in that direction.

METHODISTS ASKED TO DOUBLE SUPPORT OF CHURCH SCHOOLS

Chicago—The Methodist Church has been asked to provide \$6,000,000 annually to help support 119 secondary schools, colleges, and seminaries related to the denomination.

This request was made in a resolution adopted by the church's board of education at its annual meeting here.

Earlier, board members heard that annual church support currently totals less than \$3,000,000.

The \$6,000,000 request will be presented for approval to the General Conference of the church in April, 1952, at San Francisco.—RNS.

The In-Between Church

(From page 15)

present building. Considered as part of the present building is to be a beautifully landscaped garden where out-of-door services, weddings and garden parties can be held in the summertime.

The building as executed is simple in mass, yet with a design that expresses a church.

The interior of the church meets every need it was designed for. Its atmosphere is warm and dignified. The ceiling is of California redwood. Its wavy contour produces fine acoustics; houses the ventilation ducts and provides concealed lighting troughs. Altogether a spectacular design innovation. Spot lighting is provided for particular areas.

*Readers may address Mr. Hunter at the John Hall Memorial Presbyterian Church, 342 East 63rd Street, New York 21, New York.

GOD IS INTERESTED IN EVERY MARRIAGE

The Third Party

By William C. Skeath*

I ADMIT it. I was mistaken. My idea was to go to a magistrate and have the ceremony over with in a hurry. To me, getting married was as simple as that. As a compromise I suggested a wedding at the girl's home with no ado about it. But that, too, was not the girl's idea. We would be married by a minister, certainly! But it must be in a church. That was that!

But first, we had to see the minister and have a talk with him. In the interview the minister talked very interestingly about the nature and purpose of marriage. And before the conversation closed I knew there was a third party very much interested in our little adventure into matrimony. The third party was not the minister. The other interested party was God!

The church regards marriage as of much higher status than a civil contract. "Marriage," said the minister, "is a very honorable institution which God himself established in the beginning of creation." Not merely a human convenience, but a divine arrangement. The church thinks of marriage as a symbol of the intimate relation between the divine leader and his followers. It is this distinction as a contract entered into with God which differentiates Christian marriage from marriage simply authorized by the state or endorsed merely by local custom. It is not simply a contract between a man and a woman. There are three parties involved: husband, wife and God!

Pagan marriage is based primarily on sex. It seeks primarily to preserve the physical values of sex—which certainly has much significance. The woman is practically the property of the man. Consequently womankind does not rate very high in the scale of pagan culture. Look at the low estimate placed on girl children in many lands before Christianity modified their customs.

Civil marriage recognizes certain social and civic values inherent in marriage. These values the state seeks to preserve. It is vital to the state, for example, just what kind of citizens the marriage will produce. Hence the marriage of idiots is prohibited. From such and similar considerations the



state assumes the right to say who may or may not enter into a marriage contract.

The church recognizes the sexual and legal values in marriage and does not deny the right of the state to regulate the marriage contract. But, the church insists, there are spiritual values also which enter into a successful marriage. These religious values make a marriage Christian. In the eyes of the church, marriage is the most effective area in which to bring to supreme human expression the relation of the Creator to his creatures. So the church looks on marriage as a three-party contract. It is a partnership in which the married pair will be helped by the third partner to realize fullest happiness.

It isn't strange then, that the average young woman wants her marriage ceremony presided over by a minister rather than by a civil magistrate. Nor is it surprising that she dreams of being married in a church. Such marriage develops a strong impetus towards permanence. Those who know believe that marriage grounded in religious sentiment is most likely to endure the testings of the years.

The Eternal Triangle

This is the eternal triangle! Three parties to a wedding! "Yes," the church maintains, "provided the third party is God!" The purpose of the ceremony is plainly stated: "to join this man and this woman." That sentence precludes any thought of marital infidelity as long as the marriage contract is in force. It is at this point that impatient and emotionally immature persons rise in rebellion. And much of our current literature—particularly the movies—seems to support the rebellion. One example: the portrayal of life in the South Sea Islands. Promiscuity in that part of the world has been depicted so glamorously that

many regard the area as a garden of physical delight. What the movies do not show is that such people soon discover that promiscuity makes necessary very strict controls in other areas of life.

In the Marquesas Islands, husband and wife can have no sense of personal and exclusive right to each other lest jealousy and its attendant strife disturb the tribe's economy. There is nothing new in that situation. It is as old as recorded history, yet as modern as the "United Nations." The discordant jealousy in Abraham's home found its expression in eternal hatred between Arab and Jew. The echoes of the hatred reverberated, after fifty centuries, through the halls of the United Nations as they debated the legalization of the new State of Israel.

"My next door neighbor," said the minister, "tells me he is wakened every morning by a childish voice shouting 'Hi, Grandpa!' Then he sees the chubby face of his three-year-old granddaughter peering over the side of the bed. Such a thing couldn't happen in the Marquesas Islands. There can be no continuing ties of any affection which has sex connotations. That is part of the price paid for promiscuity—and the movies say nothing about it!"

Consistent Regulation

Each type of civilization seeks and chooses its own solution for its problems. Our civilization has found that the best solution for the problem of sex is consistent regulation. Because of this we go great lengths in conditioning each successive generation so that, when they mature, they will be unable, save at the price of considerable social discomfort, to deviate from our standards. From the moment of the child's birth, parents, teachers, clergymen, law-givers—all are engaged in an unceasing effort to condition the growing mind to the ideal of an honest monogamy.

"Marriage is a lottery," I spoke up. "But," replied the minister, "marriage is not to be merely on snap judgment." Then he quoted again from his ritual. "It is not to be entered into unadvisedly, but reverently and discreetly." Of course marriage is a gamble. But only a fool gambles on a matter of im-

*Minister, Haws Avenue Methodist Church, Norristown, Pennsylvania.

portance without an effort to discover the odds he is taking. When the streams of two lives are united, you can never know the precise point the river of years will flow into the sea of eternity. "For better or worse," only adds emphasis to that uncertainty. But if the marriage really does become a losing "gamble," it is usually because the two parties have not entered into their contract, "reverently, advisedly and discreetly."

Even where two lives have already found each other, where they are united in common interests, where their love is rooted in moral character and not just in superficial traits, marriage still remains a gamble. But in such cases it becomes what the soldier calls a "calculated risk." It is a venture in faith, guaranteed and tested in mutual experiences. Such marriage is not a blind wager on an unpredictable outcome. It is betting on what, as far as human ability has been able to learn, is a reasonably sure thing. Entered as the church advises, marriage becomes an adventure in faith; a faith deep-rooted in an adequate knowledge.

And so the girl had her way. We were married by a clergyman, not by a magistrate. The ceremony took place in a church, not in a business office or a private home. And for this I am continually grateful. It has given our wedding memories a religious flavor, and the steadying influence of our silent partner, the third party to our marriage contract, has been a mighty benediction on our married life.

CHRISTIAN ROLE OF BRITAIN STRESSED AS FESTIVAL OPENS

London, England—One of Britain's most notable achievements has been the building of "a way of life in which Christian ideas are a vital part of the framework of our society," Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, declared here.

He spoke at a service in St. Paul's Cathedral which marked the opening of the Festival of Britain which will continue until September 30. The service was attended by King George VI and Queen Elizabeth.

"A stock-taking such as the Festival presents is valuable," Dr. Fisher said. "Its only weakness could come from a spiritual emptiness through concentrating on material things.

"Our past is bound up in our Christian beliefs. Our future must maintain those beliefs, for it is clear that civilizations which reject them became vain, violent or vile. As a nation we have much to be proud of, but we have achieved it with the help of God. That is the message of the Festival."

CITY MINISTERS MAY ALSO READ THIS

What the Country Editor Expects Of the Preacher

By Orlo Strunk, Jr.*

"SEVEN years of 'higher education' and look at this tripe!"

The small, gray-haired editor looked almost angry; and the linotype operator, who had taken the crumbled ink-smeared paper from the editor's hand, said cynically: "What do you expect from a preacher!"

Sound cruel? Perhaps. But it's being said—probably a bit softer—in hundreds of weekly and small daily newspaper plants across the United States. Religious publicity copy has become the driest and most ill-prepared copy coming to the country editor's desk.

Why is this? Is it because the preacher in the small country church must serve as journalist and he is too busy with other matters to be bothered? Not likely, because there are small country papers whose religious page is filled with interesting material, material prepared by busy ministers.

It may be that the small country preacher hasn't yet decided that church publicity is important. There are, without a doubt, ministers who look down on church publicity as something uncouth, something to be avoided if at all possible. Fortunately, these preachers are a minority. It is probably safe to say that the average small town pastor realizes the importance of church publicity and would like very much to capitalize on it.

Experienced country editors want religious copy. A large percentage of their readers are members of some church. It certainly stands to reason that the editors are anxious to represent their readers' churches fairly and interestingly. Most editors, if it were possible, would write feature articles and lengthy news stories on and about the small town churches—if he had the time! But the fact is that the country editor has all he can do to stay in business. Usually on the small weekly he is not only editor, but compositor, caster, proofreader, etc. To say he is kept busy with the financial end of his paper is understating it. With current paper

and help shortages and the possibility of more shortly, he has plenty of financial worries, thus leaving a limited amount of time for writing what he would like to write.

This, then, leaves church publicity right square in the lap of the pastor or some qualified member of the church. Usually the pastor must do the writing himself if he wishes the best results. After all, he should be the best qualified. If he is fortunate enough to have a journalist or a potential journalist in his congregation he is indeed at an advantage; he can assign the task of church publicity to a specified individual and probably get results. Either way the church journalist must understand the position of the editor and do everything possible to make things easy for him.

The Big Story

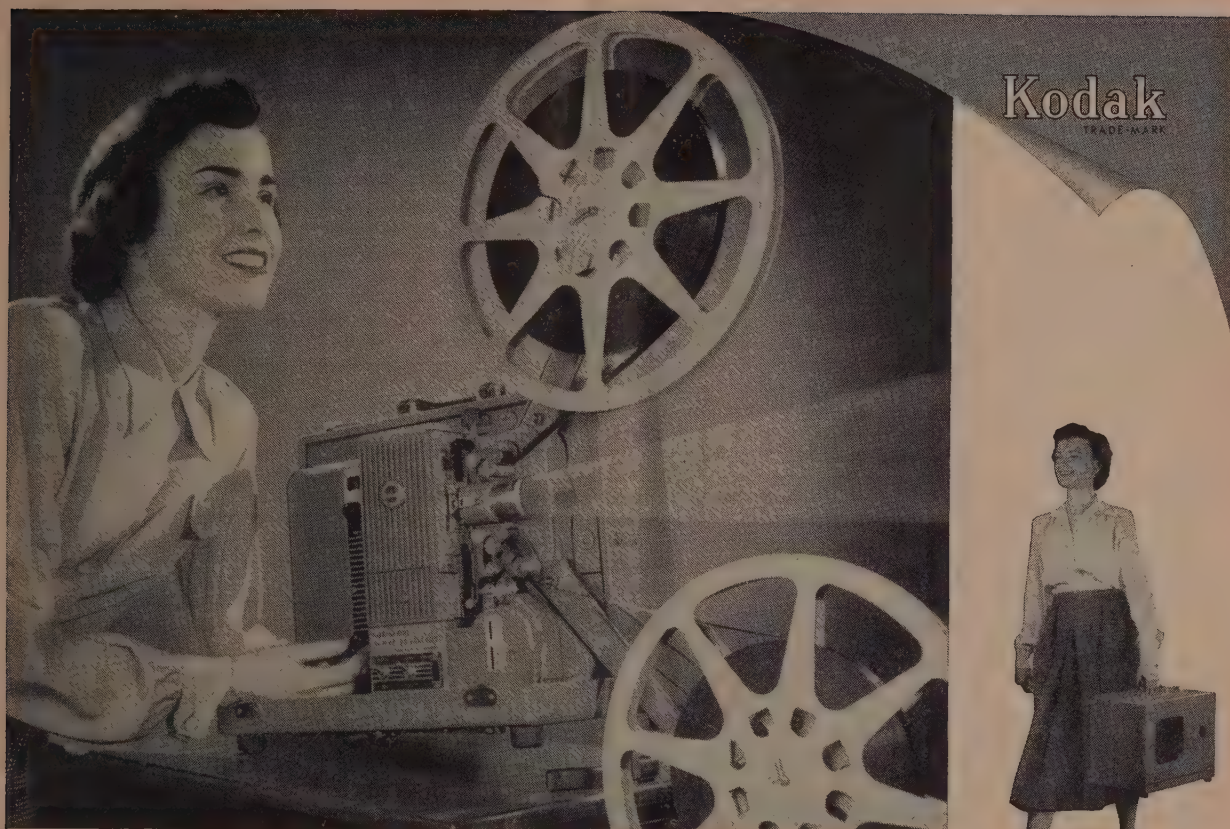
First, good church copy must be recognized by the church writer. A couple years ago a small church in eastern Pennsylvania was getting ready to celebrate its 100th anniversary. The minister of the historic church sent the local editor a two-page mimeographed program of the Sunday service and this news item, "The P—— Church will celebrate its 100th anniversary this Sunday. Special services will be held."

Fortunately this particular editor decided to put off a few things and get more details on this important community event. He went out and took a picture of the church, obtained its history from a large program prepared by a former pastor, and wrote a two-column story that reeked with human interest—all neatly illustrated with the photograph. For a small weekly it was front page material—but if it had not been for this exceptional editor the news item would have appeared as a three-line filler stuck somewhere under a feature or in the personal column.

This example is not an exception. Many pastors do not seem to realize that their church is part of the community and anything it does is of interest to the rest of the people living in

(Turn to page 22)

*Formerly a country editor; now ministerial student at West Virginia Wesleyan College, Buckhannon, West Virginia.



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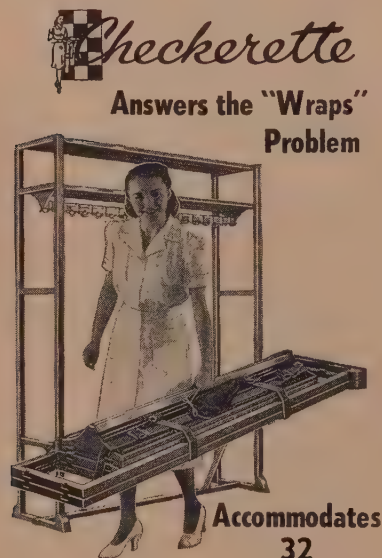
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HOW PART OF THE WORLD LIVES

A Bush Wedding in Jamaica

By L. S. Squires*

A FEW months ago my colleague, Tom Cox, gave an account of a Mass Wedding held in Jamaica. Ordinary weddings in the mountainous interior of this island can be interesting occasions too. Everybody will try their utmost to have a church wedding, poverty being practically the only excuse for being married in the home. This indicates the high level on which the people approach their wedding, though it sometimes delays it by many years, during which, struggling with poverty, they try to save for the big occasion.

Not many homes have clocks and the minister must be prepared to idle away the time with a book for an hour or more and then welcome the bridal party as cheerfully as if they were on time. Unlike most weddings, the bridegroom arrives accompanied by the matron of honor, the best man bringing in the bride and unless the minister insists otherwise they will remain in these positions throughout the service. Two or three bridesmaids are usually in attendance but neither the bride's mother, who remains to supervise the reception arrangements back home, nor her father, save on rare occasions, will appear.

The customary order of service is followed, though the response sometimes prove a little troublesome. I have had bridegrooms promising to take their brides "from richer to poorer" and brides, in reply to the question whether they will "take this man to be your lawful wedded husband?" replying with a full throated "Yes, minister." But without exception their earnestness and sincerity is obvious and the service no mere formality but a deeply moving event in their lives. Sunday weddings are discouraged but when it is impossible to arrange otherwise I insist on their being married before morning service and remaining until that service is over that they may begin their married life together by attending God's house. Tradition requires, however, that if they are married during the week, bride and bridegroom go together to service the following Sunday and sit in the first pew.

Occasionally they will live on a road where a car will be hired and at the conclusion of the service the bride will be "taken for a ride" around the district at a furious pace before gaining the "wedding yard." More often the bride and bridegroom followed by their guests will set out on foot over steep mountain tracks, walking perhaps two or three miles to their home; in new and frequently high-heeled shoes, this must be agony and many a bride has gone to bed that first night suffering badly from blistered feet. Sometimes the party has traveled six or eight miles through the mountains and it has been most interesting after the service to watch the bride and bridegroom mount their mules and with half a dozen guests gallop off in a "mulecade," the bride's white veil and train streaming out behind her in the wind.

At the gateway of the wedding yard there will be an arch of platted coconut leaves decorated with brilliant flowers, a profusion of similar flowers likewise decorating the doorways and windows of the house as well as the booth set up in the yard for the holding of the reception. This booth will be made of bamboo poles covered at the top and on two sides with coconut leaves to shelter the guests from the heat of the tropical sun. After some time the guests will be called to order and the service of "Blessing the Table" will commence. This is usually conducted by a church officer or lay preacher and may be quite a long affair lasting up to an hour; there will be hymns, Scripture readings, prayers in which many of the guests present will join, asking God's blessing upon bride and bridegroom, just as at a prayer meeting, concluding with an address and the benediction. Speeches in honor of the married pair follow and not only are wine and cake passed around but a plate for a wedding offering. Wedding presents are almost unknown and this offering takes their place, anything from one to four dollars being collected according to the number present.

There is no "going away" in the mountain fastness, any going away there is being done by the guests, anxious to leave for their own homes while it is yet day. I never close a

*Minister, Davyton Congregational Church, Williamsfield, Jamaica.

wedding service without suggesting to the couple that when the excitement of the day is over they take their Bible and go over together the passage of Scripture that has been read during their service and make this the commencement of a daily habit that will be a rich blessing all their lives.

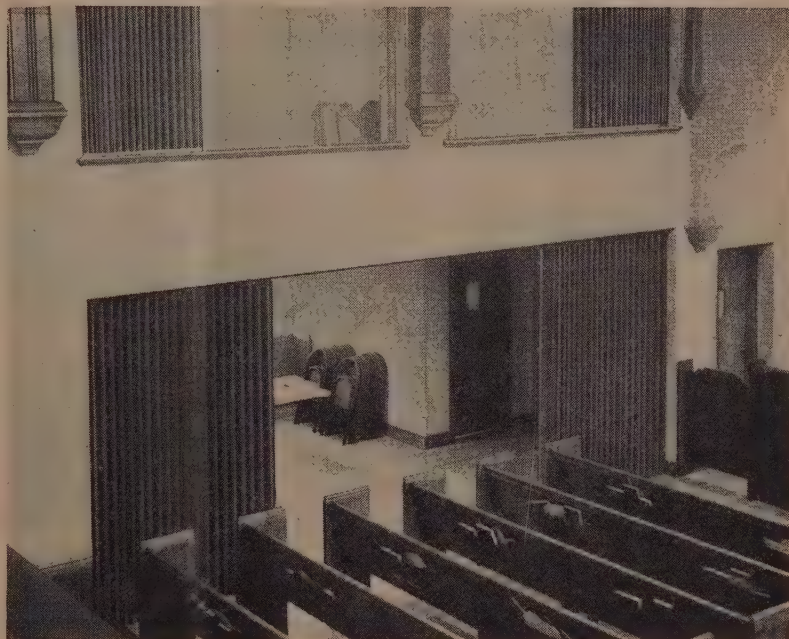
Sometimes the minister receives a call to go and marry a couple who are too poor to consider a church wedding. Many years before they may have struggled to save for such an event but it proved too much for them. Now, through the kindness of friends in other lands, our Women's Guild can procure a dress length of serviceable cotton and make it into a dress suitable for everyday working afterwards. A donation "for your work" sent to the minister some months before from an unknown friend across the seas now comes in useful to put with the single dollar the bridegroom can raise towards the ring; a church officer's wife has offered to make the small wedding cake and a distant cousin of the bridegroom who has been away in the United States for over 12 years has sent a money order for five dollars; this has provided a new pair of shoes for the man and a bottle of cheap wine for the table.

With a strong pair of shoes on his own feet and a rucksack containing manual, Bible and marriage register on his back the minister starts off for the single-roomed shack. Sometimes needing both hands to clamber up a rock, at other times fording rivers or, trousers rolled to the knees, wading through mud and swamp, he eventually sits down before a clean white tablecloth in a spotlessly clean room. The two witnesses and the wedding couple sit on the edge of the bed as the minister makes out the register on the only serviceable chair in the room.

In the dry part of the year the minister will be safe enough, but if the wedding takes place in the wet season he will be fortunate if he gets home again with a dry skin. Many friends of mine have been overtaken by a tropical downpour which within 30 minutes has made swamps impassable and rivers unfordable; he might not be able to get out of the district for two or three days in this case and if he cannot reach alternative lodgings it would be difficult to say who was the more embarrassed—the minister or the bride and bridegroom.

There is, most regrettably, little public opinion against a couple living together without marrying providing they are true to each other, but on one occasion I was called hastily to perform a marriage at a home where an old man, more enlightened than many of his contemporaries, lay dying. He

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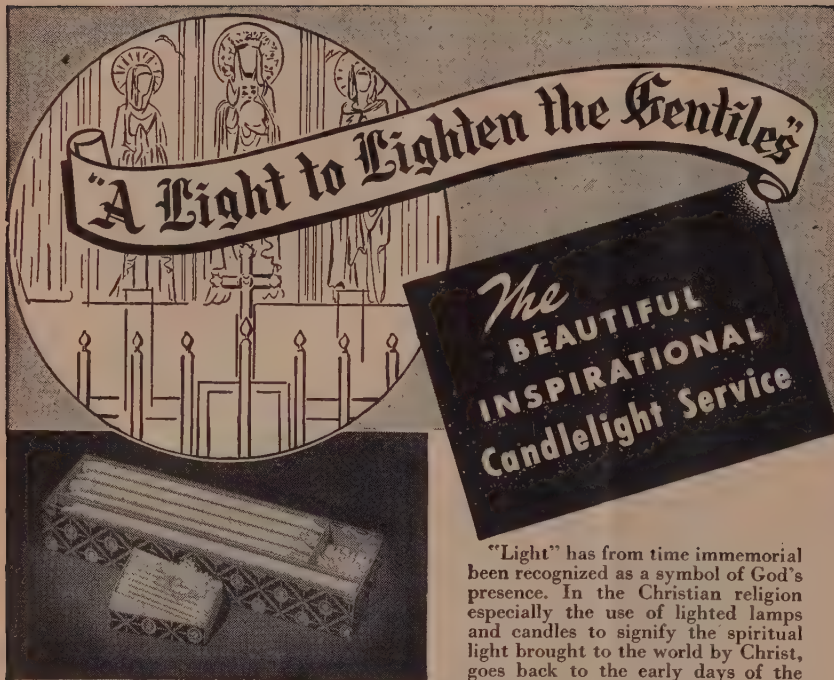
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had directed in his will that any of his children living in this way would not benefit. One of his children had, in fact, lived like that for many years, when the old man was suddenly taken grievously ill. The couple decided to get married straight away and I married them at the bedside of the dying father, thinking it wise to record the hour as well as the date on the register.

As in other parts of the world many in Jamaica find themselves through no fault of theirs caught up in a vicious circle embracing economic, racial, social, political and religious factors;

their life as a result represents a far more complex picture than that of their opposite number in America or Europe. To break this circle is beyond the ingenuity of man but it is not beyond the power of God. By bringing as many into the Christian marriage relationship as possible the church is endeavoring to place their fingers more firmly on his pulse, in the hope that in this particular at least the vicious circle will be broken and from this starting point many will go on in God's strength and wisdom to break down those parts of the circle that still remain.

What the Country Editor Expects of the Preacher

(From page 18)

the town. A group of women preparing a layette for Korea, a young man who has decided to enter the ministry, the person who has been the organist for twenty years, the church whose history is exceptionally interesting—all are foundations for good, solid news stories and feature articles. All will bring the church to the attention of the public—and, we pray, to the non-churchgoer.

Copy Preparation

Copy preparation should be an elementary thing, but editors receive stories written in longhand on everything from the back of a brown envelope to a penny postcard. It should and does irk the editor to receive such copy. Church stories usually contain quite a few names, and names carelessly written in longhand have a way of appearing misspelled in the paper, a crime an editor hates to commit. His linotype operator usually has neither the time nor patience to page through a telephone directory every time he comes across a name he can't understand. He's apt to guess—and a wrong guess may make someone very unhappy, not to mention the possibility of a lost subscriber.

Most preachers own a typewriter and it should most certainly be used. When writing news or feature stories clean, neat copy, double spaced on white paper, is a blessing to any editor; and he'll remember it and thank the preacher for it.

Many weekly and small daily newspapers make a statement in their masthead as to the time copy should be in. A deadline is essential. The minister or appointed church journalist should try to get his copy in ahead of this deadline, if possible. The further ahead the better. Because a paper states that material should be in not later than 5 o'clock Wednesday afternoon is no reason to wait until that particular time and day.

There are of course some ministers whose "news stories" turn out to be sermons. If the editor wishes to run a sermon—as some editors do—fine and dandy; but sermonizing in a news story or feature is taboo to most editors. Editors do not mind a story showing the gains in membership and physical additions of a particular church—but he has a right to resent the minister telling his readers why membership has increased in his church and not in some of the other churches in town. The editor has many denominations reading his paper; it's his job to try and keep them all happy.

THE STORY BACK OF THE SEVEN SCOURGES

Is There a Rural Problem?

by Philip Jerome Cleveland*

LAST year, about January 1, I called at the New York offices of Liberty Magazine and talked with the associate editor of articles, Miss Ruth Kupferer. She spoke about the dwindling church audiences on Long Island, where she lives. She and two other young ladies traveled about the island to find tiny remnants of audiences—seven, nine, twelve—in her general district. Talking with this intelligent and surprised young woman the idea of the decline and fall of our smaller churches was born.

The next day I talked with another editor, a young man, at Columbus Circle and he spoke about the decline of rural churches in upper New York state.

New England's story I knew well. Is it not my own land?

I returned home to labor over a manuscript, inspired and encouraged by two secular magazine editors. The second editor, the young man, of German Lutheran background, but a broad-minded Protestant, interested in all rural meeting houses, suggested I write such an article, "without fear or favor" and diagnose conditions as I found them and prescribe, to my best ability.

In two weeks a manuscript was returned to Liberty Magazine. I record a letter mailed January 24, 1950.

Dear Mr. Cleveland:

We think your article, *Save These Crumbling Walls of Democracy*, is a very eloquent appeal. However, it is far, far too long for us in its present form, and we wondered if you could cut it down, without diluting its fervor, to little more than 2500 words . . .

Our only other objection, aside from length, is that it is too localized. You mention the South and West in an instance or two, but concentrate on New England to such a degree you leave the impression dying churches are exclusive with that area. Could you touch on the West and South more specifically so that it's clear dying churches are a national condition? . . .

Sincerely,
Ruth Kupferer
Non-Fiction

I labored for many days to revamp the article and cut it down and add information on the South and West. Each new adventure into pamphlets and books added to the main thesis of the article, the decline and fall of the rural

*Minister, Westminster Hill Church, Canterbury, Connecticut.

EDITORIAL NOTE

The publication of Philip Jerome Cleveland's article, "The Seven Scourges of the Rural Church," brought many letters to the offices of *Church Management*. We printed some which were intended for publication. Both the author and the editor received others which were restricted from publication by request.

I am giving Mr. Cleveland the space in this issue to tell the story back of the article and study and research which produced it.

Personally I believe in the work that this young man is doing. I have confidence in his ability to search out facts and present them in attractive form. I believe in his intellectual honesty.

Even if I did not have faith in the author I would be inclined to give space to this story after so many denominational executives have written advising that articles which appear in *Church Management* should first be passed by representatives of one particular hierarchy or another.

For nearly twenty-eight years *Church Management* has struggled by, seeking out material which is helpful to local churches and ministers. We expect to keep up that successful venture for some years to come. Our editorial judgment may not be infallible but, at least, we have a clear conscience to this date by successfully resisting pressure by either political or ecclesiastical groups.

William H. Leach

church. The article was returned to Liberty Magazine.

A second letter came to me, dated February 2, 1950.

Dear Mr. Cleveland:

This is a letter I don't cherish writing. In fact, it's one I regret terribly having to write because it's the rejection of your article which I liked very much.

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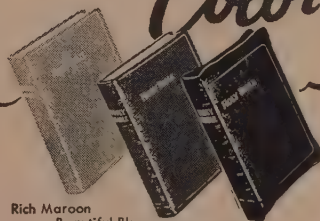
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These Crumbling Towers of Democracy came in, it was passed around the staff as is the procedure here, before it went to the editor. The number of dissents on your theme that churches are dying was so far in the majority and the arguments given were so well-considered, that the editor felt it necessary to go farther and query churchmen on the problem. Frankly, Mr. Cleveland, most of the people approached disagreed with you, and since we are not well enough acquainted with church organization to judge the facts ourselves, we feel we must go along with the majority if we are not to present a perhaps false picture of church conditions today.

I'm awfully sorry to have to return the article. I still like it and certainly hope you place it elsewhere.

Sincerely,
Ruth Kupferer
Non-Fiction

I was staggered. Did New York deny the thesis "of the decline and fall of the rural church?" Some apparently thought, as did a New England town and country director, that I manufactured the article out of whole cloth or got an idea from a family relative. Indeed not! My studies and researches only further verified my suspicions. At the Block Island Baptist Retreat I talked with rural church leaders. Correspondence developed and leaflets and facts and figures poured into my study, from many denominational sources.

Didn't New York leaders know there was a dearth in the rural fields? Were they ignorant of their own domain? Surely they did not deliberately prevaricate and distort the facts.

We face nowhere until we face facts. Until we square up to the truth we square to nothing. I rewrote the article as *The Seven Scourges of the Rural Church*.

Many ministers throughout the country have written me and have verified my thesis. Others disagree. There is never a unanimity on truth, never in the earlier stages, at least. The thesis must roll on into antithesis before the true and perfect synthesis can follow. Have we never read Fichte or Hegel or philosophy?

No one has yet attacked the thesis of the article, that a doctrine of "no-faith" has accounted for the decline and fall of the strategic rural church. Has a gospel of faith closed them?

A New Hampshire town and country leader writes that he has twelve fine Baptist churches doing full duty one Sunday a year! He does not write of the lapsed churches of all denominations in New Hampshire. He has missed my point. And, suppose we eat natural bread one day a year? To eat the "Bread of Life" one Sunday a year means absolutely nothing. Such churches do, in no sense, function as a church. Suppose we served the good wife once a year? Service to the Lord is no bet-

ter on such a basis!

I am aware of depopulated rural areas. I do not believe many rural areas are over-staffed with churches. Look at little Canterbury, a population of less than two thousand and four Protestant churches and all doing a lively business. Why? Because all four parishes believe in a gospel of faith, that we are not over-churched. If we believe we have a surplus of churches we have. "Without faith it is impossible to please . . ."

We do not have faith that we can fill the churches. So we do not attack the undernourished and difficult field and go to work. Thousands of rural towns are being expanded with housing developments. People are going into the country to escape an atom-bomb scare. While new houses go up the old churches rot down. Secular people have faith that the country can maintain new growths. Church leaders do not have such faith.

Missionaries start into vast pagan fields without one friend or Christian. They have to work and sacrifice. Missionaries may have to tumble home from China to save religion in their own homelands.

Fred Smith wonders what I think of a high potential church. It lies not so much in any new structure, the high potential church, as in the closed one.

Years ago the Trinitarian Congregational Church, Brooklyn, Connecticut, was damaged by the hurricane. It could have been salvaged, but it was decided to level it. My wife and I and others fought to have it reconditioned. No luck. Local and state church leaders suggested another church be reopened, a small, red-brick church.

The unused, shut-up red-brick church was reopened. The big white one went down. It was years and years before anything much could be done with federation attempts. Thousands of dollars were spent to re-equip a closed shrine. It would have been better to have rebuilt the old. Why? I lived in that town for years and know what the people said.

Their children had been baptized in the white church; their parents had been buried from the white one; they found rich traditions connected with the old white one where Elder Whitney had ministered. The high potential was associated with a noble edifice where great things had happened, known and read by all.

The years had gone on without affecting the red-brick church. Life had been identified with the white church; the present generation found spiritual values connected with that. It possessed "the high potential."

This is only a sample incident, indeed, but it has rich social and philoso-

phical meanings for those who wish to consider the matter. "It takes a heap o' living to make a house a home," wrote Eddie Guest. That goes, also, for a church. We can liberate the angels of revelation from our ancient crypts; few are identified with untried timber. The grace of God visits those eminently who dig the wells of their fathers and rebuild the altars of their fathers. Can anyone deny that? Failure so to do reveals, does it not, a lack of faith?

I am waiting to be shown that a gospel of faith, practiced by the moderns, has determined the decline and fall of our rural churches! No one has attacked, yet, my main thesis. Many have and still are beating the air.

HOUSE COMMITTEE VOTES SEPARATE POSTAL CLASSIFICATION FOR CHURCH PAPERS*

Washington, D. C.—The House post office and civil service committee has tentatively voted to set up a separate postal classification for religious periodicals and other publications of non-profit institutions.

The rate for this new classification will probably remain the same as the present second class rate—one and one-half cents a pound.

The committee has not worked out details of the new postal class. However, it has agreed in principle, it was learned, that such a classification should be set up to avoid hardship to publications which cannot afford any increase at all in their mailing rates.

With public hearings on the postal rate increase bill now ended, the committee is preparing the bill which it will report to the floor of the House.

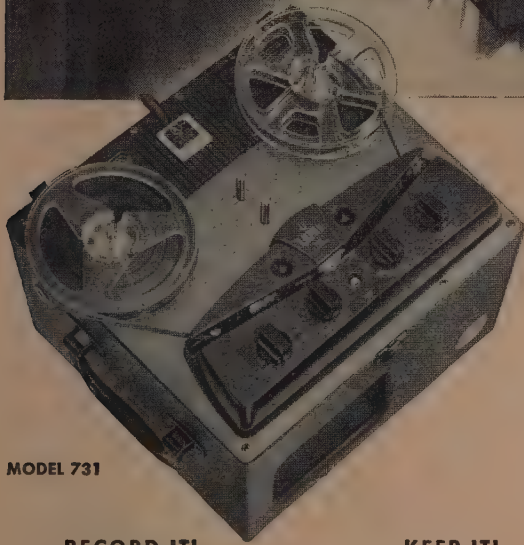
The question of third class mail has not yet been taken up by the committee. During public hearings spokesmen for religious groups also asked exemption from an increase in this class. They pointed out that churches and missionary groups make heavy use of it in connection with financial appeals.

A committee member, who advised Religious News Service of the agreement to exempt church publications from the second class rate increase, said that religious groups have an "outside chance" of winning special preferment in third class rates.

The committee has agreed to raise the rate on post cards to two cents. No exemption for churches or fraternal organizations will be recommended in this category.—RNS

*This provision will not affect "Church Management" as it is privately owned. Readers in comparing subscription prices with denominationally owned periodicals should understand that the proposed new mailing rates will in some instances cost the publishers of "Church Management" more than eight times the postage rate charged denominational and other subsidized periodicals. This is a strange application of the principle of church-state separation.

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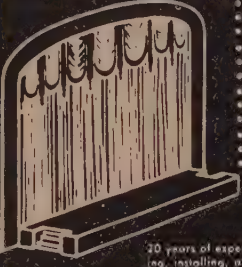
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SPIRITUAL MESSAGES OF GREAT WRITERS

George Meredith

by Albert D. Belden

GEORGE MEREDITH is one of the most important and crucial figures in English literature. He created a new kind of novel pervaded by a new kind of spirit, profoundly intellectual and ruthlessly analytic of human nature—the novel of romantic comedy.

You cannot read his novels, even if you do not grasp all you read, without becoming greatly informed about your fellows, yourself and life.

Meredith was born at Portsmouth February 12, 1828, and died at the ripe old age of 81 in 1909. Little is known about his early life. Welsh, Irish and English blood mingled in his veins—a good recipe for verve and humor. His novel, *Evan Harrington*, gives the story of those years. Lymport, in the novel, is Portsmouth where his father ran an outfitter's shop at 73 High Street. Meredith was always a little shy of these humble beginnings partly because his early life was painful—his mother dying when he was five and his father being unsympathetic towards the growing lad. A further reason was the snobbishness of the public to which his novels appealed—Meredith saw no reason to provoke their prejudices. He was thought to be proud and standoffish by the other boys of the High Street and was nicknamed "Gentleman Ginger." As he grew he became both handsome and precocious.

At fourteen he was sent to a famous Moravian school in Germany and he owed much to its training. The fine tolerance of the Moravians and their very high standards of culture became worked into his constitution. He was also greatly influenced by the German writers of his time, especially Jean Paul Richter. On leaving school Meredith was articulated to a solicitor who introduced him to a small literary coterie of friends. Among these was Edward Peacock, son of the famous novelist and poet, Thomas Love Peacock. The two young men became fast friends with the result that Meredith married Peacock's sister, Mary. Unhappily the bride was nine years older than the bridegroom and the marriage proved a dismal failure, darkened by bitter quarrels. Both were literary people and both suffered great frustration in the

pursuit of their careers. At last Mary went away with an artist named Wallis. Meredith never forgave her and when in 1859 she returned to England sick, friendless and dying he refused to visit her. The blame cannot be laid entirely at his wife's door—she refused Meredith six times before surrendering to his importunity. The only clue we have to the bitter pain that his proud spirit refused to disclose is in a poem of his, "Modern Love," and it is a great poem. But Meredith had gained enormously from his association with Mary's father, Thomas Peacock. Here was the source of his interest in the comic spirit which was to be the presiding genius of his novels. Moreover, to this disappointment is probably owing the fact that in all his novels Meredith seems to be searching for the perfect woman and as a result has provided for us a galaxy of the loveliest, liveliest and sweetest ladies in English literature.

In 1855 he published a queer book, *The Shaving of Shagpat*—a mixture of Arabian Nights entertainment and philosophic allegory. The public found it too profound and was not interested. It should have been his last book instead of his first.

Farina

Then in 1857 came *Farina, a Legend of Cologne* and this had an even worse welcome. It was his *Ordeal of Richard Feverel*, written after his wife's desertion, which marked the arrival of the real George Meredith. It is still acclaimed by many as his finest work.

The *Times* honored it by a three-column review. A novelist of today, aged thirty-one as Meredith was, would go off his head at such a compliment. This book brought him Carlyle's friendship and that of Augustus Maxse. The latter was the original of the very attractive Beauchamp of Meredith's later book, *Beauchamp's Career*—a book that was the author's own favorite. During these early years of non-recognition and struggle Meredith had to pursue other means of earning a livelihood. He became reader to an old lady—Mrs. Benjamin Wood of Eltham Lodge who was herself an authoress. He wrote Tory articles, rather against his own opinions, for the *Ipswich*

Journal; he played war correspondent for the *Morning Post* during the Italian struggle of 1866; he then became editor of the *Fortnightly Review* and finally literary advisor to the publishers Chapman and Hall. In this position he achieved the dubious distinction of discouraging Thomas Hardy and rejecting the work of George Bernard Shaw.

In 1864 he remarried, this time happily, the lady being Marie Vulliamy, daughter of a neighboring and friendly justice of the peace. In her he found full compensation for previous marital sorrows.

Poet or Novelist?

Meredith's poetry is very uneven. Much of it is obscure and dull—some of it is of the finest quality. As one critic put it, "he is everything from Apollo to a corn crake." He preferred himself rather as a poet than a novelist and left 250 poems behind him. But it is his few great novels that give him immortality.

The Two Best

The Ordeal of Richard Feverel competes in the popular mind with *The Egoist* for first place among Meredith's works.

There are some fascinating characters in this book. Sir Austin Feverel was bent on giving his son Richard the most perfect training as a Feverel. "An epigram a day keeps ruin away" is his maxim. Richard is magnificently drawn—high-spirited, generous, proud and reckless in his good nature. There are two cousins, Austin Wentworth, kindly, helpful, and Adrian Harley, "the wise youth," the most complete cynic in literature. Lucy is the most charming of sweethearts and the most constant of wives, but dies too soon. Sir Austin's habit of "epigrams" is caught by Mrs. Berry, the delightful old housekeeper who tries her own hand at it, often very effectively.

"When the parlour fire gets low, put coals on the kitchen fire—kissing don't last, cookery do."

The story shows Sir Austin's wonderful system of education breaking to pieces against the forces of love and life in his son Richard. The spirit of comedy is seen laughing at the wise fool who imagines he can bind life by logic and system.

In my judgment, however, it is *The Egoist* that is Meredith's supreme achievement. There is no healthier novel in existence for anyone to read. The title fits us all. I have often been impressed by the way our great novelists select names for their characters that are obviously symbolic. Dickens was always doing it, and Galsworthy too. Meredith names his *Egoist* Sir Willoughby Pattern—what a perfect



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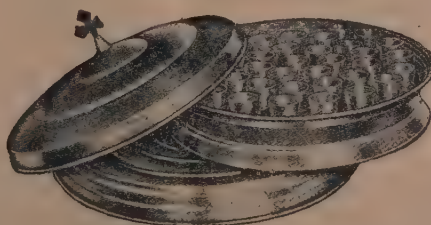
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name! His egoism is of course unconscious as is our own so often—and the story is of Sir Willoughby's steady enforced awakening to his condition. He marries the beautiful Clara Middleton who gradually discovers herself entombed in her husband's giant egotism. He is quite incapable of really loving anybody—he loves himself "not wisely but too well." Her being steadily suffocated and escape becomes her supreme problem.

The finest character in the book, Vernon Whitford, Willoughby's cousin, saves her from running away. Dr. Middleton, Clara's father, is supposed to be a picture of Thomas Love Peacock. Laetitia Doe is a second heroine in the story. She is in love with Willoughby though not blind to his devouring egoism. He treats her love as a mat on which to wipe his feet, taking it for granted, the homage of the violet to the rose, of the beggar maid to King Cophetua, and plans to marry her to Whitford. Everything for Sir Willoughby's convenience! The story ends happily though Sir Willoughby is only half-awakened—again so true to life. As one reads this story the superb obtuseness of this man disturbs one's own complacency. Inevitably one finds oneself inquiring anxiously "Can it be possible that I too am an egoist?" Meanwhile all through the story there is a treasure-store of passing comment upon life and its contents.

All Meredith's work is studded with epigrams of brilliant wisdom. He is unsurpassed as a student and commentator of life though of course one does not always agree with his findings. Here are some examples:

"Pathos is a tide—often it carries the awakener of it off his feet."

"We cannot quite preserve our dignity when we stoop to the work of calling forth tears. Moses had probably to take a nimble jump away from the rock after that venerable lawgiver had knocked the water out of it."

And the best of them all:

"Whoso rises from his prayer a better man—that man's prayer is answered."

Meredith is an apostle of understanding—a good strap on which to sharpen one's own mind.

MY UPPER ROOM

This morning, all alone, I bowed
And met the Master. Soon the crowd
Upon the street would make demands
To tax the best of heart and hands.
The place was simple, almost bare,—
Some books, a table and a chair,
An open window by a tree,
A bolted door for privacy,—
And yet in such a common place
I met the Master face to face.

Charles Hannibal Voss,
Groveland, Florida

THE PROGRAM OF CHRISTIAN ENDEAVOR

Ideas for Today

By Ernest R. Bryan*

So we being many are one body in Christ.—Romans 12:5a.

HERE'S a question for you. Do you use ideas or do ideas use you? I don't know the answer. I suppose we could argue all day about it. But this we do know—ideas are powerful things. In fact, we have been told that there is nothing as powerful as an idea whose time has come. It has the explosive force of a new love. If put to use, it may have results that go on and on.

A young Congregational minister in Portland, Maine, had one of these explosive ideas back in 1881. Just seventy years ago Francis E. Clark came forward with a new idea or maybe the idea brought him forward. At any rate, he did something about it. During a revival, some forty or fifty young people of his church had joined up to serve "for Christ and the Church." Where could they serve or how could they serve? This young preacher thought they would like to have a group of their own in the church. He also thought that such a group could be a good training center for the young people of the church. They could learn to grow in the Christian life by prayer and Bible reading and by attending the various services of the church. They could grow as leaders in the life of the church by planning and leading meetings, by learning to express themselves in public, and by taking on missions projects—in the community and far away—as their own special jobs.

Thus, something new appeared in the life of the church. This group, first brought together as the Mizpah Circle, became on the second of February in 1881—just seventy years ago—the first Young People's Society of Christian Endeavor. What an idea it was and what results have come from it. The idea spread from church to church, from denomination to denomination, from country to country, and from continent to continent. In a very few years, it had circled the globe—and so had Dr. Clark—several times in fact, trying to keep up with the demands of pastors and lay folk alike on all the

six continents who wanted to know about his plan. His successor, Dr. Daniel A. Poling, also has engaged in a world-wide ministry to youth during the past twenty-five years.

Some churches and denominations took Dr. Clark's idea just about "as was" and formed Christian Endeavor societies . . . for all age groups but most of the societies were for young people in their 'teens and early twenties.

Many of these societies, or their successors, are still going strong today—there are many thousands of such groups—juniors, high schoolers, young adults, and alumni in more than 60 different countries and island territories with a combined membership of about three million. We think of the words of our text, "So we being many are one body in Christ."

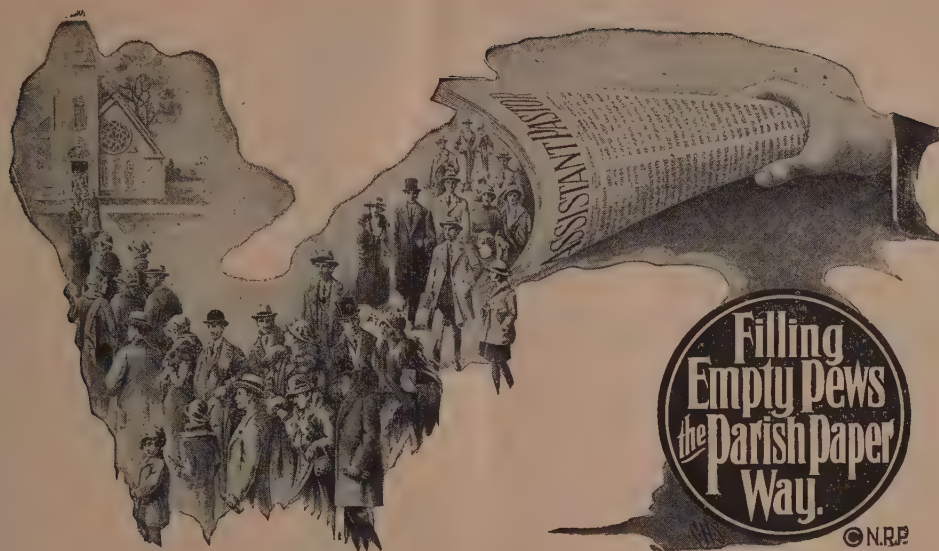
Today this movement is carrying on an Evangelistic Mission to Youth. Meetings have already been held in fourteen centers . . . demonstration centers, we call them . . . in the United States and Canada and many more are being planned. In this seventieth anniversary year, the call to advance all along the line is being sounded by Associate President B. McClain Cochran and his committee. Seven hundred new societies and seven hundred life work recruits are among the goals.

Despite the terrible losses of the war and the world-wide struggle against communistic forces today, advances are also being made in many other countries. Twenty-four countries, including two from behind the Iron Curtain, were represented at the World's Convention of Christian Endeavor in the Bloomsbury Central Baptist Church of London, England, last summer.

Other churches and denominations have set up youth groups along similar lines. Usually they were called "leagues" in the early days and now they are known quite generally as youth fellowships. From Dr. Clark's idea and his pioneer youth organization formed for a local church, a great new trend of youth programs for the churches got its start. It also helped along many other interdenominational efforts. Again we are reminded of our text, "So we

(Turn to page 30)

*President, International Society of Christian Endeavor. This address was given over the Columbia Broadcasting System February 4, 1951.



DID you ever feel the thrill a pastor experiences when his church is moving ahead rapidly, money is pouring into the treasury, church packed at every meeting, and a nice crowd out at the mid-week service?

Do you know that if you are going to be a success as a church manager you must take advantage of modern church methods? Are you aware of the fact that nearly all progressive ministers publish parish papers?

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paper fills empty pews and keeps them filled.

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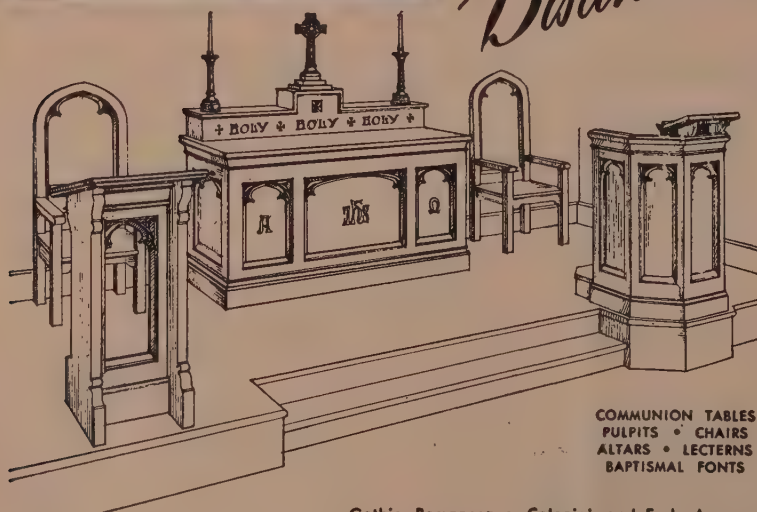
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Ideas for Today

(From page 28)

being many are one body in Christ." The churches found that, if they could work well together in young people's programs, they could work together along many other lines . . . and they have done so . . . and are doing so.

And so, because of this idea that came out of Portland, Maine, seventy years ago, we are observing each year at this time a special week called Youth Week — Christian Endeavor Week and we are calling to everybody's attention the vital necessity of giving youth a full share in the work of the church . . . as part of the ongoing program of the church and as a training opportunity for the job ahead.

And what is this job ahead? It is at least threefold. We need faith and courage for this troubled hour. We need a larger vision and much larger support for world-wide service, for our denominational missions and for our united efforts to build a Christian world while there is yet time. And we need a greater sense of individual and personal concern for others, those around and about us as well as those farther away.

Let's take this matter of faith and courage . . . the faith and courage of youth. Isn't that what we all need today? So many people have been telling me, "I just don't see how I can go on," or "Isn't the world in an awful mess?" or "What's the use?" or "We can't make any plans . . . we don't know what's going to happen next month," or "Well, it might be all right now but what about next year?" My friends, the youthful Nazarene has the answer to all that. Jesus said, "Don't worry too much about tomorrow . . . let all the tomorrows take care of themselves." What he was telling us . . . and he was never more right or more helpful . . . was to live gloriously for his kingdom each day as it comes. Fill each day with faith and courage and act the part. With the enthusiasm of youth, enter into the day's tasks and fill each day with accomplishment. Time not only has length, it has breadth. Days have breadth and depth and substance if we fill them with useful deeds. We are charged to live gloriously each day as it comes and fill it full—one day at a time. We seem to take our troubles in triplicate—before they come, when they come, and after they come and all too often we even go through the agonies of the worry process over troubles that might happen but don't, troubles that never come at all.

Let us think of some of the glorious truths that are ours to know, ours to repeat often, and ours to live by. "Be

still, and know that I am God." "All things work together for good for those who love God." "If God be for us, who can be against us?" And the words of the wayward youth, the prodigal son, who came to his senses in time and said, "I will arise and go unto my Father." Our Father God calls us to come unto him and he will give us the peace, the courage, the faith that will make us equal to every bit of sorrow, every trial, every temptation, every doubt or fear that comes our way. Then each day becomes a glorious experience . . . lived for the Master . . . at our best . . . as it comes.

If we throw ourselves into our jobs with the courage and enthusiasm of youth . . . if we make each day count as it comes . . . our old world can see yet better days, the next seventy years will be better than the last.

And along with doing our daily jobs well, we need some of youth's dreams and visions for the world as a whole. In our day we shall see Christianity accepted in a dozen different countries which are wide open to us now or we shall see these doors closed to us, perhaps forever. We know we are part of this world. It's one world all right. What happens in one part affects every other part. If the mission program becomes a matter of deep concern to everyone of us, if we support it by our interest, prayers, manpower, and money, the course of history will be changed for the better. And nothing finer could happen. Let's hold to this vision and make it come true. There is today a young fellow in Japan, just drifting along, aimlessly; life is without meaning to him; he has no goals, no hope. The days seem useless and empty to him. Yes, and there are many fellows and girls like him not only in Japan but in India, in the Philippines, in Burma, in the Congo of Africa, and in many another place. They are hungering for something to take the place of the old gods who failed them. We can let them down or we can bring them face to face with the matchless Saviour of all mankind who can fill their lives with hope, and purpose, and faith.

And now as young people and as friends of youth we come face to face with the question of our own personal goals and purposes. Is it getting or giving we're after? Is it self or others? Is it grabbing or sharing? What are the ideas that use us or that we use? Is our vision wide enough and are our sympathies broad enough? Do we seek comfort above all else or are we willing to take care of our share of the problems . . . and the opportunities . . . of today?

Amid the beautiful Bavarian Alps in Southern Germany lies the picturesque

village of Oberammergau. The 3000 simple and devout Christians who live here in the valley of the Amber River give every ten years their idea of the last week of our Saviour's life. Eight hundred of the villagers take part. They are the cast and they try to live their parts. This was especially true of Anton Lang who played so well the part of the Christ many times. In 1930 I had the privilege of watching and hearing him in the prologue to the play. We missed him as we went to Oberammergau this past summer but his influence lives on and many a visitor stopped to tarry a moment at his simple grave in the churchyard.

The story is told that one time when Anton Lang was playing the part of the Christus, the weight of the cross seemed almost more than he could bear. He managed to shoulder the great load but he showed the strain. After the play, an American business man said, "Herr Lang, I think we can help you. We can make a cross of lighter wood, or better still, we can use some light metal, such as aluminum and paint it over like wood. Then it will be easy for you to carry. You won't mind it at all." Mr. Lang was polite but firm. "Thank you, sir, but no. If I do not feel the weight of the cross, I cannot play my part."

The call to sacrifice is still with us. In fact, it is stronger than ever. The needs of others, the needs of a multitude of others are with us. We are one body in Christ. And Christ calls us—young people and older people alike—to share his concern for others, to share his cross. Unless we feel the weight of the cross, we cannot play our part for our day and our time. It's a great day to serve, to share, to dare "for Christ and the church."

REVISED OLD TESTAMENT MANUSCRIPTS GO TO PUBLISHER

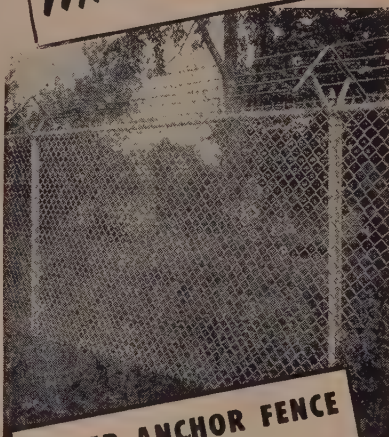
New York—Manuscripts of the first four books of a Revised Standard Version of the Old Testament authorized by the National Council of Churches were delivered to the publishers here.

The manuscripts were handed over to William R. McCulley, president of Thomas Nelson & Sons, publishers, by Dr. Luther A. Weigle, dean-emeritus of Yale University School, and chairman of the Standard Bible Committee.

Preparation of Revised Old and New Testaments intended to "capture the truth and beauty of the Bible in 20th century English," was begun in 1937 by thirty-one American Biblical scholars and religious educators. The New Testament was completed in 1945 and the volume was published the following year.

—RNS

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How to Worry Successfully*

By Dr. J. Richard Sneed*

1. *Focus Your Objective!* Limit the scope of your anxiety quest. Narrow the field so that you don't cover too much ground. Reduce your worry problem to a single piece, part, or step. Since you cannot engage the whole battle area at once select the portion you wish to challenge today. Remember the encouraging word in Deuteronomy 33:25, "As thy days, so shall thy strength be."

2. *Fix Your Calendar!* Establish a time and a place to give the chosen object of your anxiety your undivided attention. Above all else, never worry hurriedly or informally but keep the dignified date which you set in the calendar for a hearing. Be fair. Be careful. Be considerate. Never be caught off guard. Get organized and maintain faithfully your selected schedule for worry consideration.

3. *Alternate Your Attack!* Grapple intelligently and fearlessly with the anxiety objective which you have chosen. Keep mentally and physically prepared to alternate your attack and to strike instantly whenever and wherever the occasion demands. Stand aside frequently and view the total scope of the battle. Shift your campaign strategy so that the burdens of your mind may be partially shared by your muscles. Both must be flexed, ready to render service and to accept contest.

4. *Broaden your Interest!* Lengthen your resources by diminishing your self-interest. Gain allies by cultivating a genuine interest in other people, their problems and their needs. Join a team and share the momentum of some exciting ideal, some common sense, some over-all objective. Participate in methods, movements, organizations, and activities designed to benefit others. Risk your personal concerns with the long-run challenge of the centuries as against the swiftly passing hours.

5. *Spiritualize Your Motive!* Know that God's power ever surrounds you, hopefully, helpfully, encouragingly. Make his ways your ways. Accept the abundance of his love, the warmth of his heart, the purpose of his will. Expose your concern to the light of his faith. Revive your hidden talents by linking them with the inexhaustible resources of your Heavenly Father. Declare with Paul in II Timothy 1:7 that "God has not given us the spirit of fear; but of power, and of love, and of a sound mind." This is the victory that eliminates our anxieties, the triumph that not only solves but dissolves our human problems.

*Extract from a nation-wide radio address by J. Richard Sneed given on the "Faith in Our Time" program of the Mutual Broadcasting System.

*Minister, First Methodist Church, Los Angeles.

Productive Pastures

by Hobart D. McKeehan

Because I consider the author second to no living New Testament scholar and because this address, delivered over the B.B.C., London, goes to the very heart of essential Christianity, I am pleased to offer it as something more than a sermon starter. It has within it potential starters for several sermons.—Editor.

SERMON STARTER

The Center of Christian Experience

THE main facts about Jesus Christ are in the gospels. If you read the gospels with an open and enquiring mind, no doubt they raise some problems and difficulties, but you can have no reasonable doubt that they are about things that really happened, and that the hero of the story is a real person, a Jew from Galilee, who was put to death about A. D. 30 by that well-known Roman official Pontius Pilate.

So far, so good. But there is another side to it. The story of the gospels is not a simple or ordinary story. Nothing can make it so. It is no use pretending that the Jesus of the gospels is as easy to understand as the next man. On the contrary, it is obvious that his nearest followers often found him uncommonly difficult to understand. The air of mystery and awe which accompanied him is an inseparable part of the story. More than that: those who met Jesus were impressed by what the gospels call his "authority," his right to command them. A man may be invested with authority by law, like a government official; or it may rest on physical force, like the authority of occupying forces in a conquered territory. Jesus had no authority of that kind. Whatever authority he possessed lay in himself—in what he was. But it was unmistakable. He laid down the law on the most fundamental issues of human life with a simple "I say unto you": and people took it from him. And here, again, is just one example of his complete confidence in his own right to command. He once said that there were two kinds of men. The one was like a man who built his house on sand, and found

himself homeless after a storm. The other was like a man who built his house upon a rock, and it weathered tempest, wind and flood. And what was the difference between them? "He that heareth these sayings of mine and doeth them, is like a man that built his house upon a rock—and he that heareth these sayings of mine and doeth them not, is like a man who built his house on sand." Just that.

It might have been supposed that a man who used such language would be arrogant and overbearing. Whatever he was, Jesus was not that. Else he would not have attracted children (as we know he did), and he would not have been criticized (as he was) for encouraging disreputable characters ("publicans and sinners"). He admitted that he liked such company, observing that it is people who are ill who need a doctor. (Once again you see the calm assumption that he is himself the expert in charge of the case.) The fact is that people with a bad moral record, who might have been expected to avoid one who made such strict demands, actually found that his authority, so far from crushing and disheartening them, was a support, and gave them the chance of regaining their freedom of action. He said "Your sins are forgiven" and they believed him—even though critics raised the pertinent question, "Who can forgive sins but God?"

It is also on record that in one such case at least the result was that a man was cured of his paralysis. Why not? A deeply rooted and hidden feeling of guilt might easily cause paralysis (as any psychotherapist could tell you). If the patient could be made to feel quite sure that he was forgiven, and had nothing more to worry about, a cure might well follow. So it appears that the authority of Jesus penetrated to the subconscious depths of personality where so many of the more mysterious disorders of mind and body have their source. That is probably why he was so successful with cases of what we call split personality, or schizophrenia, if you like the technical term, and which they used to call, not inappropriately, possession by evil spirit. His own account of the matter was in a vivid and picturesque phrase: "If I by the finger of God drive out evil spir-



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its, then the kingdom of God has come upon you." That kind of miracle produced conviction of his authority and his power over the depths of human personality; and that power and authority remain.

In short, if there is one trait more than another which is inseparable from the picture of Jesus in the gospels, it is his authority. Some of his contemporaries yielded to it without reserve. They left all and followed him, because they could do no other. It made them new men, and changed their whole outlook on life. We have ample evidence of that. Others, who would not acknowledge the authority they felt, proved how closely it had touched them by the violence of their opposition (since action and reaction, we are told are always equal and opposite). He was killed for claiming to be a king of men.

The apparent collapse of his cause put his claim to a severe test; but it stood the test. It is recorded in the gospels that within two or three days he rose from the dead and showed himself alive to his followers; and from then on they were quite clear that they were still under his command. They were knit into a society which was shaped and directed by an impulse quite beyond any planning of theirs; a society which advanced and expanded at a pace they could hardly keep up. That society, the Christian Church, swept the ancient world, and when the old civilization fell it shaped a new civilization. It may do so again. A recent historian has estimated that at the present moment, when our civilization is in the balance, there are more people in the world under the influence of Jesus Christ than ever there were before. The church stands continuously, through all changes, for the authority of Christ over human life. Its members, though they never imagine they come anywhere near his standards, know that it is by those standards that they are judged and in the end all men will be judged because of absolute standards. The pressure of this continually renewed appeal to the judgment of Christ has had immeasurable effects upon the moral and spiritual ideals of mankind.

Then what are we to say about the nature and basis of such authority? Jesus' own answer to this question was that it was no merely human authority. It was grounded in the kingdom of God. In other words, it was the authority which belongs to God himself as sovereign over the world he made. In all that Jesus said and did—and in the end suffered—men were faced with the truth of God, the essence and power of God. "The kingdom of God has come upon you." That was

what Jesus taught, and what his followers found to be true in their own experience. In Christ a human life had become the medium, or the vehicle, through which God entered history, to claim the allegiance of his creatures. That is the core of what Christians mean when they acknowledge him as "Son of God." The first Christians believed, that with Christ a new era began, in which the power of God was at work, in quite a new way to reshape human life in this world. That belief turns out to have a good deal of evidence in its favor. At any rate, historians speak of "the Christian Era," and mark it by the change from "B.C." to "A.D." That change represents a real turning point, when new forces were released to work powerfully in history. The evidence for it is on record.

Yet the primary effect of Christ's work was not on the outward events of history, but on the inner life of men, and through that on events. He enlarged the spiritual possibilities of human experience. In particular he opened up new ways of meeting with God. So the full weight of the evidence is not apparent to the detached observer of external facts. We need "inside knowledge"; and the best place to get it is in the worship of the Christian church.

Jesus lived a long time ago. His story might seem to belong to ancient history. But from that time to this a living memory of the facts has been preserved in the society he founded. That memory goes back by an unbroken chain to the beginnings and it continually renews itself in the acts of Christian worship. It is quite different from merely reading about it in a book. I am thinking most particularly of the principal service of Christian worship, called holy communion, or the Lord's Supper, or the Mass. In that service we expressly repeat what Jesus said and did on his last night on earth, "in remembrance of him," and we give thanks to God for what it all meant and means to us. I will say no more about the service, except that it is in the worship of the church, and above all in this sacrament, as many Christians believe that we are really at the center, and there our experience really does become a meeting place with God. But I must now try to show in what sense we are to understand all our experience from the center. I can best do so by taking a passage from the New Testament which, as a matter of history, has always provided the framework for a Christian philosophy: I mean the introduction, or prologue, to the gospel according to John: chapter 1, verses 1 to 14, of that gospel.

It is the classical interpretation of how God speaks to man. It is all about what John calls "the Word." A word is the proper means of communication between persons. It may be expressed in sounds, or in black marks on white paper, or, if you are talking to a deaf mute, in motions of the hands and fingers. Whatever the particular medium, we may say that if a person has a thought in his mind, and finds a way of communicating it to another person, then, in a broad sense, a word passes between them. And so when we read about the "word" of God, we understand it to mean that a personal communication is somehow passing from God to man. We then ask: What medium does God employ? What form does his word take? That is what the prologue to the fourth gospel is about.

It distinguishes several stages of God's self-communication. First, by the Word all things were made, and without him nothing was made that was made. Next, in him was life. Thirdly, the life became the light of men—the light of reason and conscience, "which lightens every man that comes into the world." These three stages correspond, you will see, with the various fields of human experience which came before us in earlier chapters: the physical world, the world of living beings, and the rational and moral life of man. In all these fields, John says, the Word of God finds expression. God speaks to us: "All things were made by him." That is to say, the laws and principles we are able to discover in nature tell us something about God. Again "In him was life." The phenomena of animal and vegetable life including that of man, its abounding energy of growth, its variety and power of reproduction, so like creation—all hint at the "living God" who is the source of power and energy. Again, "The life became the light of men." God is still more clearly at work in the mind and conscience of rational beings.

And now a fresh step. The word is not only present in the whole system of nature, including human nature; it also "comes" in history. "He came to his own." That is to say, there are from time to time definite points of departure, when fresh intimations of God are granted to individual men who become leaders in spiritual advance. John is no doubt thinking in the first place of the prophets of Israel; but he would (I think) have included any movement in history which bore the marks of genuine spiritual insight. Thus John has set before us a magnificent conception of human experience as charged with divine truth from top to bottom. But when he calls attention to an unfortunate fact, which I

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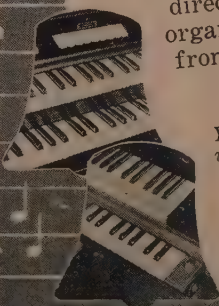
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think philosophers sometimes slur over. In his own words: "He was in the world, and the world was made by him and the world did not know him. He came into his own and his own did not receive him." That's perfectly true, isn't it? Remember he is speaking about a "word"—which implies personal communication. He has observed that it is possible for men to know a great deal about the natural world, and about the mind of man, even about the teaching of prophets—and yet quite fail to see that God is approaching them, communicating with them, in a personal way.

So there is one final stage. "The Word was made flesh"—or, as I put it earlier, the human life of Jesus became the medium through which God made his final communication. The historical evidence for that statement I reviewed before, and now we see how we find our center there. The light, we may say, which was diffused over the vast areas of nature and history, is focused—and focused in what is nearest to our understanding: the life of a fellow man who spoke and acted, lived, loved, suffered and died, in the same world where we have to live, and under like conditions. From that center we turn to the whole range of our experience. We recognize the authority of Jesus Christ and his revelation of God in what he said and did as something still powerful and alive and from that standpoint we are able to understand all that comes to us. I don't mean that a study of the gospels can either replace or directly assist research into nature or history. But it gives us the clue to what nature and history and our whole experience were meant to be—a meeting between God and ourselves.—C. H. Dodd in *Man and His Nature*: Student Christian Movement Press, London.

POETIC WINDOWS

Three Things

Remember three things come not back:
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound, or slay
The spoken word so soon forgot
By thee; but it has perished not;
In other hearts 'tis living still
And doing work for good or ill.
And the lost opportunity
That cometh back no more to thee,
In vain thou weepest, in vain dost
yearn,
These three will nevermore return.
—From the Arabian

The Leaden-Eyed

Let not young souls be smothered out
before
They do quaint deeds and fully flaunt
their pride.
It is the world's one crime its babes
grow dull,
Its poor, are ox-like, limp and leaden-
eyed.

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"Cooking-Up" a Birthday Card

A Card Is More Than Paper and Ink

DID you ever realize that the making, or "cooking-up" of a birthday card resembles the baking of a birthday cake? Rust Craft, greeting card publishers, have drawn some interesting parallels to show that greeting card making and birthday cake baking are indeed similar, and altogether necessary to the celebration of a happy birthday.

Before making a cake the cook decides on a recipe that is sure to please. And like the cook, when a birthday card is in the making—an idea is created and an appropriate verse is written. Then the artist creates a design in full color which is photographed for reproduction.

The shape and size of the card is determined, and this is much like the culinary expert's decision as to whether to make the cake in a flat pan, a tubular pan, or in layers.

The verse chosen by the editors is comparable to the recipe selected by the birthday-cake-baker. Indeed, Rust Craft's greeting card recipe sounds as delectable as a chocolate cake tastes.

2 cups of Love

*Mrs. Engel may be addressed at Georgetown, Texas, Route 2.

1½ cups of Understanding
1 cup of Kindness
3 teaspoons of Spice
A dash of Humor
A sprinkling of Joy and Good Cheer

Recipes must be selected with care, and verses must be carefully chosen, for the verse is the heart of the card, expressing the heartfelt wishes of a friend, relative, or dear one.

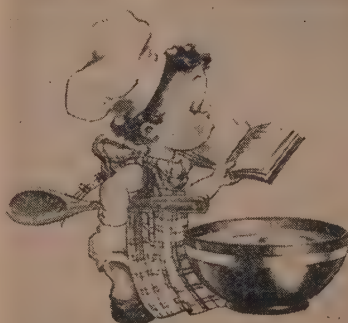
The artists prepare the design, and just as a cook mixes the ingredients together—the white sugar, the yellow eggs, the orange flavoring or the chocolate-brown—skilled artists create the design, and blend the colors to form an attractive and appropriate birthday card.

The cook looks for a golden bake on the cake—the greeting card publishers look for perfection in the finished product, a perfection that will carry the good wishes of the sender with warmth and friendliness. The hundreds of craftsmen at Rust Craft work together to create cards that will radiate sunshine and good cheer.

Decorative touches are added—the frosting is applied, not with icing and a pastry tube, but with lustrous satin ribbons, colorful little flowers, and delicate borders of lace. The fragrance of sachet gives that extra pinch of flavoring which a good cook appreciates.

And the more expensive birthday cards are handsomely presented in a box, further carrying out the theme of the birthday cake, carefully hidden in a box until party time.

At the birthday party the guest of honor heartily approves of the birthday cake, and happily re-reads the colorful birthday cards received, for in a greeting card, the verse and the design combine to create a feeling of happiness. The design catches the eye—the verse captures the heart. A birthday card often travels many miles to reach its destination—but near or far—to relative, friend, or dear one—the



Good cheer, kindness and spice are important ingredients in any greeting card recipe

mission of the greeting card is one of good will.

A birthday cake is a "must" at birthday parties, and everybody likes to send and receive birthday cards. Chocolate-cake-smooth, angel-food-sweet, gingerbread-spicy—there's a birthday card for every taste. And a birthday that's smooth, sweet or spicy, is a happy birthday indeed!

Productive Pastures

(From page 37)

began, after all, not only with a life, beautifully lived, but with a certain man nailed to a cross: A man who cried out that his God had forsaken him, yet somehow he knew that he was not forsaken. I have no use, myself, for the conventional Protestant cross, that shiny brass thing with no man on it. In that respect at any rate, the Catholics did better: they left the man on the cross. I could never accept a Catholic creed but I have known for years that the crucifix, a cross with a man on it, was the real heart of Christianity and an ultimate authentic symbol. What it is trying to say to the world is that faith is not to be had cheaply; that if we will not reckon with the tragic we shall never know the deeper essence of religion; and I think it is also saying that not even God can take mankind off its cross until a world is made that does not crucify the true, the just, and the loving: a world that does not stone its prophets and resist the living God whose spirit burns in what they say.—A. Powell Davies in *Sermons for the New Age*

Christian Politics

The only specifically Christian politics are the politics of the world to come, and they transform social life not by competing with secular politics on their own ground, but by altering the focus of human thought, and opening the closed house of secular culture to the free light of a larger and more real world.—Christopher Dawson

BOOKISH BREVITIES

For a great many of my readers it will go without saying that, among moderns, one of my choicest authors is Kahlil Gibran. With deep expectancy I always look forward to the appearance of anyone of his hitherto unpublished essays or prose poems. Gibran was at once a prophet and a poet in whom ancient meditative wisdom strikes with startling timeliness at our present human problems. Gibran was, in a sense, the only successor to William Blake. He was the world's unquestioned master of simile and sym-

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bolism, at once powerful and tender, shocking and inspiring, but at all times haunting with a kind of unearthly beauty. In some details unorthodox he was, in the deep things of the soul, a spiritual genius. And both of these aspects of Gibran find penetrating treatment in a new biography, *Kahlil Gibran*, by Mikhail Naimy. The author, like his subject, is a Lebanese. From boyhood days until Gibran's death they were intimate friends, and it was for Naimy, the chief literary light of the present-day Middle East, that Gibran called from his death bed. This is not a definitive biography—for that we must wait, though I question whether a definitive biography of sheer genius is possible—but it is the record and interpretation by an intimate friend, a direct observer and a confidant. Many hitherto unpublished writings and sayings of the mystic poet, artist and philosopher are included. Among the millions of admirers of Gibran many will find this biographical study both shocking and disillusioning. Gibran was a saint, but a saint after the order of David, and Mikhail Naimy has given us a candid photograph of his friend—the dreamer, the wanderer, the lover and the spiritual genius. In the *Apologia* with which the book begins Naimy says: "I wrote in the hope that the reader, as he turns the pages, would come to see and to know Gibran as I saw him and knew him, rather than read the 'history' of his life which no man knows. It is also my hope that the reader will find in these pages certain helpful reflections on life in general in which all men are partners and co-actors. * * * I am fully aware that certain outspoken passages in it, while pleasing to some, will be displeasing and startling to others, especially to those who did not know Gibran and who have come to form their own picture of him out of the pages of his books, or from his drawings. I would be untrue to myself and to my subject, if I were to sacrifice my frankness in order to win the cheap plaudits of hypnotics." In wishing my readers a really refreshing vacation season I venture to suggest that, before setting forth to mountain, seashore or farm, they make sure that they take with them a copy of *Kahlil Gibran*, by Mikhail Naimy (Philosophical Library; \$3.75).

SILENCE

I need not shout my faith. Thrice eloquent
Are quiet trees and green listening sod;
Hushed are the stars, whose power is never spent;
The hills are mute: yet how they speak of God.

Charles Hanson Tower

Biographical Sermon for June

Irwin S. Cobb - - Humorist, Writer

by Thomas H. Warner

Blessed are the merciful: for they shall obtain mercy.—Matthew 5:7.

IRWIN S. COBB was born June 23, 1876, at Paducah, Kentucky. Its local color and odd characters formed the background of his writings.

"Irwin was as smart as the devil," said a lifelong friend. "He didn't care much about going to school. He liked to hunt and fish. Most of the education he got didn't come from schooling, but he was one man who didn't need a lot of training. He just had a superabundance of talent and energy."

Cobb's career took him from Kentucky to the *New York Sun* and the *New York World*. Then he wrote for the *Saturday Evening Post* as a foreign correspondent during World War I. Later his stories were in demand from most of the leading magazines.

His most famous fiction character was Judge Priest. A critic wrote, "He never created a character more beloved than the old judge."

Cobb also appeared in several pictures, in one with Will Rogers.

Cobb was known chiefly as a humorist, but he was also master of the short story. His quips were both funny and pointed. One was directed at Will Rogers. When Will Hays complimented Rogers on having something under his hat besides hair, Cobb remarked, "It's time somebody in this country spoke a kind word for dandruff."

Upon hearing that the *New York World's* city editor, the late Charles Chapin, was ill, Cobb said, "Let's hope it's nothing trivial."

"They ain't so very purty to look at," said Judge Priest, "but, Jeff, I've noticed this, they certainly are lively company till you git used to 'em. I never am the least bit lonely for the first few days after I put on my heavy underwear."

"Odd Fellow's Hall had been especially engaged and partially decorated for this occasion (New Year's Eve)," he wrote, "Already it was nearly filled, but between now and midnight it would be fuller, and at a still later time would doubtless attain the superlatively impossible by being fuller than fullest."

Cobb's energy was attested by his voluminous writings, his after-dinner speeches and his career in Hollywood.

Cobb was not a professed Christian. And apparently he did not have much

use for organized Christianity. Possibly an incident recorded in his story, *The Lord Provides*, may have had something to do with his attitude. It is a story every minister should read.

A fallen girl, nineteen years old, died. Her last wish was that she might be buried as a Christian. The madame said: "She told me she'd been raised right, and she said she'd been a Christian girl before she made her big mistake. And she told me she wanted to be buried like a Christian, from a regular church, with a sermon and flowers and music and all that."

But there was not a minister in the community who would open his church for the service. So members of the underworld furnished the flowers and the music and paid the funeral expenses.

Judge Priest conducted the service in an abandoned church. He read the funeral service and made a short address. He said: "I had thought to take for my text the words, 'He that is without sin among you, let him first cast a stone at her.' But I changed my mind. . . . For I recall that once on a time the Master said, 'Suffer little children to come unto me and forbid them not: for of such is the kingdom of heaven.' And I believe in the scheme of everlasting mercy and everlasting pity that before the eyes of our common creator we are all of us as little children whose feet stumble in the dark." Those are Christian sentiments.

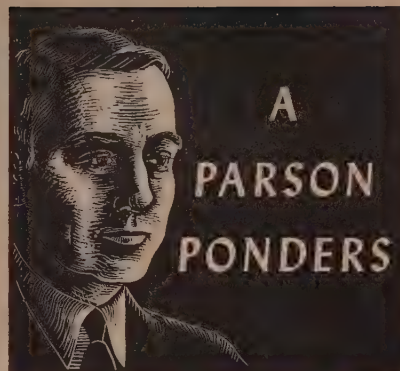
Cobb was a member of the American First Committee and opposed to America's entry into World War II. But he resigned from the committee the day of Pearl Harbor.

A Democrat, he supported Wendell Willkie for the presidency in 1940. "Willkie is the only Democrat I know who is running for president," he said.

Cobb died March 10, 1943, at the age of sixty-seven. His views on burial customs are of special interest in these days when much attention is being given to funeral reform.

In December, 1942, Cobb sent the editor of the *Paducah Sun-Democrat*, and Fred G. Neuman, his biographer, a sealed envelope marked "not to be opened until my death." When they learned of his death, they opened the envelope. It contained a letter, "To

(Turn to page 43)



The ways of preachers are past finding out. Any man, who, on a salary any truck driver would spurn, pays his bills, educates his children, gives to every worthy cause, and still manages to provide a small income for his old age, is somewhat of a genius or so it would seem! How does he do it? He considers these three facts:

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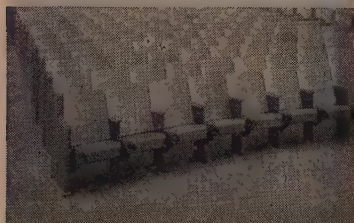
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Operation Accreditation

By William H. Leach

THIS story will be most appreciated by readers who, at some time or other, have secured accreditation to teach in one of the leadership training courses directed by the International Council of Religious Education.

Back in the days when such courses were more popular than they are today, I served in many such schools. I had much more physical energy than is available today, and I enjoyed meeting people, seeing the various churches and assisting youthful religious workers with the idealistic ambitions. Also there was some financial return. Usually this ranged from \$12 to \$18 for six nights.

The only personal resistance I had to the matter was the necessity of filling out a huge form which, as I recall, consisted of four legal sized pages which required a lot of personal data and a pretty complete analysis of one's ability to teach the selected course. The courses offered ran in dozens and the teacher was required to secure a certificate for each course he intended to teach.

I had a half dozen of these certificates, including Old Testament, New Testament, Church History, Church School Administration and some others. It was not an easy matter to fill out the form. Some college teachers assured me they found it easier to qualify for their teaching tasks. Dr. Forrest Knapp who was, at that time, one of the secretaries of the Council appreciated the difficulty and wrote a book which explained, in detail, the method of filling out the form. The investment of \$1.50 and that book proved to be about the best thing the would-be teacher could make. With its aid, few of us failed to qualify for any course he wished to teach.

At that time church administration was a very new term. *Church Management* had been founded and was making a name for itself. There were few books on the subject and I undertook to supply the lack. Book after book came from my typewriter. First there was *Putting It Across*, then *How to Make the Church Go*, next *Church Administration*, followed *Church Finance* and *Church Publicity*. Most of these books are out of print. *Church Management* still finds a ready market for good used copies. We buy them up for resale.

The interest in the subject led to the inclusion of a course on church administration in the curriculum of the Council. With the background I had, it was

not long before invitations came to me to teach this particular course. When the first invitation came, I immediately wrote for the necessary form to get the proper authority. Painfully and completely the form was filled and mailed.

About two days before the first school opened, I was notified that my questionnaire did not reveal that I knew enough about this subject to justify accreditation. I bore up under the news with Christian fortitude and notified the director of the school. He wasn't much worried about it as he doubted if many of the church officers who had enrolled would want to work for the credit anyway. So I became a professor, without portfolio.

Somehow or other, we struggled through the schools without the desired recognition. My colleagues on *Church Management* thought I was qualified to edit the journal so I suffered no economic disability. I told the story occasionally and it usually proved amusing if nothing more. So far as I was concerned the matter belonged to the past.

Dr. Knapp left the International Council to become General Secretary of the World Sunday School Association. I was in the building in New York which housed his office and took the occasion to knock at his door. I had known him in Cleveland before he went to the International Council and we had some interests in common. The conversation was informal and I could not resist the impulse to tell him of my failure to qualify for the course in church administration. He appeared very much surprised.

"I wish that you had let me know," he said. "I would have seen that you got the credit."

"That would have been good," I told him. "The little ticket might have been helpful in several ways. But I am now glad that I did not get it. Think what a good story would be spoiled."

And that is why, gentle reader, I pass on this story to you.

A PRAYER—FOR ALL THE WORLD
Dear Lord, we cannot understand
Why men should fight and hurt each
other—

When children all around the world
Just want to play with one another!
O help us all go hand in hand
And make folks know in every land
That we should all be brothers!—Amen.

Arletta C. Harvey

Biographical Sermon

(From page 41)

whom it may concern." It was a 1,500-word document.

He asked that his body be cremated and the ashes used to fertilize a tree to be planted in Paducah. He wanted no mourning, no flowers and no funeral in the traditional form.

It also revealed Cobb's views on death, funerals, the prospects of after-life and religions. He wrote: "In death I desire that no one shall look upon my face, and once more I charge my family, as already and repeatedly I have done, that they shall put on none of the bogus habiliments of so-called mourning. I ask that my body be wrapped in a plain sheet of cloth and placed in an inexpensive container and immediately cremated without any special formality or ceremony.

"When a man dies with his sins let the sins die with the man. That's what I say and it sums up such speculations as I might ever have had touching on the future state, if any. For me a suitable epitaph would be, 'Anyhow, he left here.'

"But should my surviving relatives desire to mark the spot further I make so bold as to suggest that they use either a slab of plain Kentucky limestone set flat in the kindly earth, or a rugged natural boulder of southern granite bearing a small bronze plate and, if it seems pertinent, the year of my birth and the year of my death.

"Also on the bronze tablet or the stone slab as the case may be, I'd like to have inscribed certain lines from the epitaph which Robert Louis Stevenson wrote for himself to wit, as follows:

These be the lines you 'grave for me;
Here I lie where I long to be.
Home is the hunter, home from the hill,
And the sailor home from the sea.

"Or, if a simpler single line bearing the imprint seems desirable, I offer this one as suitable, 'I have come back home.'

"And, thank you, no flowers. I prefer that they give the money they'd spend there to some local non-denominational charity. . . . Above all I want no long faces and no show of grief at the burying ground." The letter suggested that perhaps the pastor of the First Presbyterian Church in Paducah would consent to read the 23rd Psalm which "contains no charnel words."

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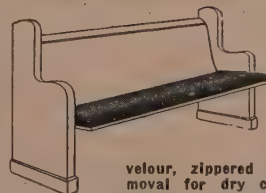
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NEW



BOOKS

The Pastor

Pastoral Counseling, Its Theory and Practice by Carroll A. Wise. Harper & Brothers. xi plus 231 pages. \$2.75. Recent anniversary occasions marking the quarter century of the clinical training programs in connection with theological seminaries make this book timely. It also is the distilled wisdom of the extensive investigation into the relation of psychology and religion which has taken place in recent years.

Dr. Wise, who teaches at Garrett Biblical Institute, writes from the viewpoint of the general practitioner of religion—that is, the parish minister. He assumes that the pastor will not be a psychoanalyst, nor even a consulting psychologist. The pastor will have to know when to call these colleagues into the picture. Rather, he assumes that the pastor will be able to help people with run-of-the-mill personality problems provided the pastor has a proper orientation.

Dr. Wise makes no attempt to define counseling—but it can be said that the entire book is a definition of the process which counseling represents. He says the essence of counseling is “communication.” To be an effective counselor means that the counselor must be aware of depth processes at work both in the counselee and in himself. Time and again he warns that the pastor must not try to “treat” persons whose psychological symptoms indicate deep disturbances which only a more involved diagnosis and therapy could help. He who does not have the capacity to recognize some of his own symptoms will not make a very good diagnostician of others’ problems.

The book touches upon most of the characteristic problems with which a minister may be called on to deal. His discussion concerning the counseling of the bereaved is especially helpful. His listing of type of persons with whom the pastor is not likely to have fruitful counseling experience is extremely valuable as a guide. He gives general outlines of effective counseling interviews and illustrations of ineffective ones.

In chapter four, Counseling and the Growth Problems, Dr. Wise points out the dangers in standardized ritualistic practices in worship with regard to the structuralization of guilt reactions, which tend to cause a person compulsively to follow a given idea or practice. One feels, however, that he does not give adequate attention to the possibility that in some instances the ritualistic practice may become an effective therapeutic measure—as in the case of Quaker silence, or the objectifi-

cation of emotion through a high liturgy which takes a person to a point of reference beyond himself.

This book is helpful for reference, alongside Seward Hiltner’s *Pastoral Counseling*, published in 1949. It is unfortunate the two books have the same name. It would appear that they were published either without the authors’ or the publishers’ collaboration regarding titles.

K. B. C.

Public Relations Manual for Churches by Stanley I. Stuber. Doubleday & Company. 284 pages. \$3.00.

Church publicity has matured into public relations. It is, of course, a much broader term and much more meaningful. For almost every activity of the church from the personality of the pastor to the church lawn is a feature of public relations. This is not the first book to carry the title. But it is the most complete to date.

Anyone starting to discuss this subject would be forced to make a choice between stating the basis of public relations and discussing it from historical or philosophical point of view or making a practical, though less profound, “how to do it” book. This volume belongs to the latter class. To church leaders it would compare with *Popular Mechanics* in the scientific field. There are many items discussed under proper heads. Each one gives a definite practical technique for improving the public relations of the local church.

The material is well organized with a complete table of contents in the front and an index in the back. After a brief chapter on the purpose of the volume it starts with “How to Keep the Name of Your Church Before the Public.” Then every type and kind of publicity has a place in compressed definitive paragraphs. A reference section is appended which gives lists of photo syndicates, press syndicates, newspapers, radio stations, etc. A still further appendix gives a glossary newspaper words. All these, of course, are useful.

It is a good book and will be helpful to ministers and laymen who work on the public relations committee of the local church. A reviewer is usually supposed to search for the limitations of a volume. About the only two limitations I can think of here are first the omissions in the reference material and the fact that the author saw no occasion to mention *Church Management* and some of my own books on this subject. But I am not holding this against the author. It is probably because we have not had this volume to chart our own public relations.

W. H. L.

Sermons

Ladder of Light by Harold B. Walker. Fleming H. Revell Company. 192 pages. \$2.25.

Nine sermons on the beatitudes by the pastor of the First Presbyterian Church, Evanston, Illinois. Expository preaching at its best. Unlike some expository sermons these are not so involved with fine textual distinctions that they never get to modern issues. On the contrary, wherever the reader opens the book, he will find paragraphs tying up definitely with modern life.

These sermons tempt to frequent quotations. One needs to read only as far as the second page in order to come across the following typical sentences: “Nevertheless, for all their outward differences there is a basic sameness about now and then. There is no essential difference between a camel, drugged for a sale, and an old automobile ‘souped up’ to last for thirty days and beyond the expiration of the ‘guarantee.’ Watered gasoline and diluted olive oil are at base alike. The hawker selling silks in Athens was an embryonic advertising man. His modern counterpart, who spreads the story of his product by magazine and radio has the same disposition to exaggerate. While labor unions are new in our time, the injustice that begot them was rife in Jesus’ day. No doubt, the men who tended olive groves complained about wages and hours and their employers cursed their complaints. The man who protested to Jesus concerning the division of his father’s estate has a thousand counterparts in the courts of our day. Pilate’s hatred for the Jews has its echo in the anti-Semitism of the present, and the barriers to brotherhood in first-century Palestine are like the barriers we know.”

The sermon on “Blessed are the meek; for they shall inherit the earth” has for its title “The Other Side of Caesar.” The fourth beatitude with emphasis upon “hunger and thirst for righteousness” bears the caption of “Into Green Pastures.” The last sermon, based on “Blessed are they that have been persecuted for righteousness’ sake; for theirs is the kingdom of heaven,” has for its heading “Risk in Passing Through.”

The reader of these distinguished sermons would have a somewhat easier time in getting started if each one of them had been prefaced by its text in the old-fashioned way. They are somewhat longer than the usual printed discourse of today. This is not necessarily a virtue or a defect. The main point is that they are worth reading again and again.

L. H. C.

Biography

William Temple's Teaching, edited by A. E. Baker. The Westminster Press. 202 pages. \$3.00.

The editor of this book has gone through the writings of the late Archbishop of Canterbury, who was for so many years a leader in the Ecumenical Movement. This primate of all England was chairman of the provisional committee of the World Council of Churches in 1938, and had a great deal to do with inter-church understanding.

He was a loyal Anglican, which one senses as he reads these selections from his thought. He was a man with a creative mind, and the material in the book is gathered around a large number of headings, such as: Realism, Dialectic, Science, Theism, The Resurrection, The Holy Communion, Prayer, Christian Marriage, Sex, Toleration and the like.

Here was a man who used to say, "It would be useless for men to pool their thoughts unless they differed." His tolerance was built on trying to understand the man who differed from him. He was a very well educated man and wrote on many subjects. There are more than seventy items under his name in the British Museum catalogue. Like a few other men in the Church of England, he was a philosopher, a theologian, an educational reformer, an administrator and a great preacher. He was an intellectual, and at the same time a devout Christian and a simple believer in goodness, speaking of God to the hearts of common men.

H. W. H.

Finney Lives On by V. Raymond Edman. Fleming H. Revell Company. 250 pages. \$2.50.

There is no better word to describe this book by the president of Wheaton College than the somewhat overworked term "timely." Just now one of the marked signs of the times is a renewal of interest in the revival as a means of practical evangelism. At one end of the picture is the large scale meeting exemplified in the work of Billy Graham and at the other the wayside tent which the passing tourist notices on the edges of many American communities. In one sense President Edman's book is a study of the revival past and present. But it is considerably more than this. It is a defense of it and argument for its being given a high place in American Christendom.

The picturesque and compelling title of the book gives a clear idea of the author's approach. His material is grouped around the life, personality, and preaching of Charles G. Finney, once president of Oberlin College and one of the greatest of American evangelists. Dr. Edman tells of Finney's larger background as well as his immediate contacts. The first part of the book is essentially a biography, the second an explanation of Finney's evangelistic methods, and the third a summary of his most important writings. Especially in Part II Dr. Edman, in explaining his subject's views and methods in regard to revivalism, advances numerous arguments for his own point of view, which seems to coincide closely with that of Finney.

Not all readers will agree with every-

SERMONS for SPECIAL DAYS



THE
AUTHOR

CHARLES M. CROWE, pastor of the Wilmette Parish Methodist Church, Wilmette, Illinois, has contributed to *Christian Century*, the *Pastor, Pulpit*, and other religious periodicals for many years. He is a regular speaker on the Mutual Network program "Faith in Our Time."

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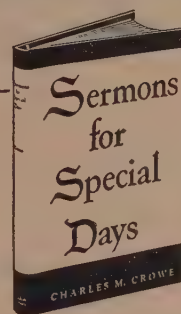
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WORLD DAY OF PRAYER
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NATIONAL FAMILY WEEK
MOTHER'S DAY
STUDENT DAY
FATHER'S DAY
INDEPENDENCE DAY
LABOR DAY
WORLD COMMUNION SUNDAY
REFORMATION SUNDAY
TEMPERANCE WEEK
THANKSGIVING DAY
UNIVERSAL BIBLE SUNDAY
CHRISTMAS



thing said in this book, either by Finney or Edman. Charles G. Finney died in 1875, and old sermons are often rather unseductive reading. This, though, is not true of these. One does not have to be a "New School Calvinist" in order to find them good reading. They are clear, logical, intelligent, and for the most part highly practical.

President Edman's own colorful, vigorous prose never drowns. It marches right on and takes the reader with it. *Finney Lives On* is a unique and useful book.

L. H. C.

Francois de Fenelon. Study of a personality by Katherine Day Little. Harper & Brothers. 273 pages. \$3.50.

Fenelon, archbishop of Cambrai, is

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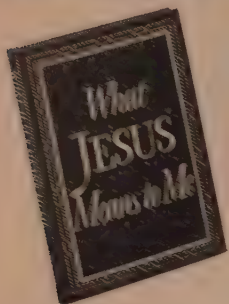
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known to many as the author of "Christian Perfection," a series of articles gathered together by a most sympathetic translator, Mildred Whitney Stillman. He ranks with Francis de Sales, Abbott John Chapman, and Baron von Hugel as one of the great spiritual directors of the church.

Here is one of the finest interpretations of Fenelon, which pictures him in the atmosphere of Louis XIV, whose grandson he tutored. Of noble blood Fenelon might well have been a cardinal. If only he had not offered sympathetic understanding to Madame Guyon and the mysticism which undergirded her writings. Because he refused to turn his back upon a friend and upon an idea which he saw was sound, in spite of vagaries concerning it, Fenelon was exiled to a tiny house on the Belgian border. The bitterness that might have been his with this demotion never took hold. Instead, out of the patience and insight that ruled this man of intellect, came the spiritual genius whose letters even today are most helpful to seekers after truth.

Miss Little has translated much of Fenelon's writings from the original French. She has evidently read widely and sympathetically everything she could find about him. The result is a fine "study of a personality," Fenelon being brought to life in the midst of an age of intrigue, ambition, and corruption.

H. W. F.

Theology

Fifty Years of Protestant Theology by Carl F. H. Henry. W. A. Wilde Co. 113 pages. \$1.50.

The author of this small volume is professor of theology and of Christian philosophy at Fuller Theological Seminary. Educated at Wheaton College, Illinois, Northern Baptist Theological Seminary and Boston University, Dr. Henry is the author of a number of books on theology. The book was written because of enthusiastic encouragement given the author when he read a paper "Fifty Years of Protestant Theology" before what later became the Evangelical Theological Society. This meeting was held in Cincinnati, Ohio, in December, 1949.

Obviously, to write in one hundred and eight pages—less the index—the history of American theology for a half century is no small undertaking. In many instances the author has no more time than to merely mention names of American theologians. His thesis is that liberalism is the cause for materialism today in much of our thinking. When liberalism came into being, it captured many of our colleges and universities and is now dead as far as being a strong theological system of belief. Reviewers could quibble about the omission or perhaps mere reference to a theologian who may be thought to be very important. The assumption that all theologians who are "liberal" could be grouped together with common views might be vigorously rejected by any one of them. Even their methodology does not contain common elements.

The author has organized his materials in a very clear manner. In his first chapter he describes the status of American theology at the opening of the Twentieth Century. The second chapter is the core of the book. Here is a portrayal of the development of liberal theology during the first half of the century. The last chapter, entitled "The Mid-Twentieth Century Divide," considers the current trends and offers suggestions for the future. An appendix is added which surveys current French Catholic as well as Protestant tendencies.

W. L. L.

The Kingdom Without End by Robert Elliot Fitch. Charles Scribner's Sons. 137 pages. \$2.50.

The sub-title given to this book is "A Prophetic Interpretation of History and Civilization" and the author further suggests in his preface that it might be called "An Essay in Christian Faith and in Christian Skepticism."

He begins with an examination of the supreme place the "creative activity of God" has had in the historical process. Then one by one he takes up four current idolatries, namely: pride as exhibited in power, possessions, intellect (or wisdom) and spirit. He closes with a definitive analysis of "The Kingdom Without End."

Significantly he conceives of this as "still a kingdom within this world." Man's divine destiny is that he should embrace the values of the kingdom and share in its life. Drawing heavily upon both the Hebrew prophets and the New Testament he makes clear that "The kingdom without end is a kingdom where are righteousness, and justice, and love, and beauty, and truth, and freedom, and joy . . . In the midst of

finitude we may be one with the infinite, and in the midst of time we may be one with the eternal." These are gracious words and coming from the pen of a discerning and devoted Christian scholar should contribute immeasurably to an enhancement of the vitality of the optimistic note in our faith. This book goes far in the direction of transcending the mood of despair so conspicuous in recent times.

S. L.

The Bible

A Primer of Christianity by T. W. Manson, R. W. Moore and G. B. Caird. Oxford University Press. 445 pages. \$3.75.

In this compact volume Oxford Press presents between two covers three summary works designed to acquaint the intelligent Christian with the basic elements of his faith. These works are:

The Beginning of the Gospel by T. W. Manson, professor of Biblical Criticism and Exegesis in the University of Manchester;

The Furtherance of the Gospel by R. W. Moore, headmaster of Harrow School; and

The Truth of the Gospel by G. B. Caird, professor of New Testament at McGill University, Montreal.

The first part introduces the reader to the relation of Christ to Christianity and the church and then proceeds to discuss the nature of the gospel in a very careful analysis of the Biblical text.

The second section, done with consummate skill, is a narrative of the work of the holy spirit working in the church through the centuries. While the author is an Englishman and writing originally for Englishmen, one may understand, though hardly accept, the slight treatment of the church in America. Doctor Moore has done a remarkable summary of the history of Christianity in 160 pages.

Professor Caird adds to the story of the gospel and its experience in the church a full expression of the gospel in Christian thought. Beginning with a very broad view of Christian interpretation this author discusses the basic issues of the Christian faith and also their relation to the moot questions of the relation of science and religion, the problem of evil and the practicality of the gospel in daily living for man and the community.

There is also a supplementary volume in this series, available from the same publisher, by Alan Richardson and entitled *The Gospel and Modern Thought*. It is a fitting climax to this series of studies.

For the pastor's own review purposes and particularly for the introduction of intelligent laymen to the nature of the gospel, the church, and Christian thought, this work is uniquely qualified.

R. W. A.

The Meaning of the Sermon on the Mount by Hans Windisch. Translated by S. Maclean Gilmour. Westminster Press. 224 pages. \$4.00.

Dr. Hans Windisch, New Testament professor in German universities, thought this book important enough to write, and revise, and re-write, up to the very day of his recent and sudden death. Martin Dibelius, his scholar-

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friend, valued it enough to complete the final revision and see it through the press. S. Maclean Gilmour, teacher at Queen's University in Canada, deemed it worth months of work to translate, though he confesses he omitted some of the more technical passages, because he knew that real scholars and researchers would read it in the German original. Though it barely covers 200 pages, the publishers think it important enough to charge \$4.00 for it. Is it?

It is, if only for the rebuke it administers to all those Christians who use Jesus to justify themselves, instead of seeking Jesus to correct themselves. The first group are labeled "Theological Exegetes," and they differ with Jesus as widely as they differ with each other, for they are always searching only for evidence to bolster up their preconceived ideas. The second are called "Historical Exegetes" for they try to find out what Jesus really intended to mean, "to understand the given in its own right," even when the results are personally displeasing. You ought not to try to join the first group, says the book, until you have graduated from the second.

Dr. Windisch believes that the Sermon on the Mount has been the most attractive territory for the exploring of both groups. With scorn he describes the scholars who have tried to escape from the Sermon by calling it "interim ethics,"—a swift and frightened preparation for the crisis at the end of the world, which, contrary to Jesus' expectation, has not yet come.

(Turn to next page)

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excellent guide to prayer, this small volume being a "companion piece." But this reviewer is nonplussed in trying to appraise it.

After choosing brief verses, mostly based on Mark's gospel, the author writes interpretively of the incident pictured. Wherein lies its "devotional study," I just don't know. If it were to be read in one sitting, it would certainly rank far behind several recent studies of the life of Jesus, some of which reveal a truly devotional atmosphere.

Each incident is numbered, so that it could be read one at a time over a period of weeks. Some are very brief, a few quite lengthy; but though I approached the book with expectant sympathy, I cannot say it is helpful.

H. W. F.

Religion and Psychology

Religion and the New Psychology by Alson J. Smith. Doubleday & Company, Inc. \$2.50.

If you are one who has hunches, premonitions, intuitions, coincidences, etc. in your life (and who does not have them more or less?), here is a good book to reveal to you whether or not these have any significance.

If you are looking for a book to suggest to you how a bridge is being established between "the hard facts of science and the intuitive faith of religion" this is a book for you to read and re-read. In a day when more and more attention is being given to the study of parapsychology in relationship to religion, here is a book which will prove to be exceedingly valuable in such a study. The author has given us the results of some diligent and patient research in much that pertains to the realm which is spoken of as being beyond the scientific.

Dr. Smith explores the fields of extra-sensory perception, psychical research, even spiritualism to substantiate his beliefs. He does not hesitate to state that he is no spiritualist, that there is much in spiritualism that does belong to the world of fakery. What the author is concerned with in this book is "the five per cent of psychic phenomena that cannot be dismissed as fakery." Here our friend is in the company of other worthy explorers who have made their valuable contributions to this fascinating and rewarding study: men like William James, William McDougall, Henri Bergson, etc.

Here's a paragraph of the author's which we feel is well worth quoting:

At just the moment in history when the atomic scientists have made the physical universe disappear, the abnormal psychologists, somewhat against their own better judgment, have produced new and startling evidence of the vitality and reality of the spiritual world and of the outreach of the mind. At institutions such as Duke University, the City College of New York and Harvard in the United States, and the Universities of Bonn, Groningen, London and Cambridge abroad, eminent psychologists who have not been afraid to buck the prevailing materialism of their professions have produced well-nigh unimpeachable evidence for the

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Book Reviews

(From page 47)

He shames the romanticizers who have taken Jesus' new commandments as being obviously poetic, Oriental exaggerations, quite impractical and not intended to be obeyed. What did Jesus himself expect? That we hear these words and do them,—then and now,—knowing that each day, however many days there might be, was a part of the patient crisis of God's creative effort.

At the end of his chapters of forthright historical interpretation, Dr. Windisch at last permits himself a final chapter on what the great Sermon can mean to us now. But he has postponed such application, until he has qualified his mind and cleaned his conscience with clear historical contemplation. Go thou and do likewise.

A book that puts the issue as plainly as this, was worth a lifetime of writing, years of translating, and the \$4 price which it now costs the ultimate consumer.

B. C. C.

The Ministry of Jesus. A devotional study by Charles Francis Whiston. Pilgrim Press. 153 pages. \$2.00.

Dr. Whiston's *Teach Us to Pray* is an

existence of such powers of the mind as clairvoyance, telepathy and precognition (being aware of something before it happens), and have grouped all of these phenomena together under the impressive title of "extra-sensory perception." They believe that truth can enter the human mind by means other than sensory, that there is a power of the mind, as yet largely unfathomed and yet leaving unmistakable evidence of itself, which is not subject to the limitations of time and space and not subject either to that final enforcement of time-space limitation that we call death.

This book has the heartiest endorsement of men like Dr. Joseph Banks Rhine of Duke University and Dr. Gardner Murphy of the City College of New York. Dr. Rhine contributes an appreciative and rewarding chapter to the book entitled *From Miracle to Experiment*, and the foreword by the Right Reverend Austin J. Pardue, Bishop of the Pittsburgh Diocese of the Protestant Episcopal Church, is well worth our perusal.

It is a book to which I want to turn again and again. The author is the minister of Roxbury Methodist Church, Stamford, Connecticut.

A. S. N.

New Frontiers of Psychology by Nicholas deVore. Philosophical Library. 137 pages. \$3.75.

The "frontiers" indicated in the title are tremulous with mysterious radiation. The parlor radio becomes more than an analogy of the mind for this author who is convinced that the brain is a "library" of received "frequencies," and that reasoning takes place in a magnetic field outside the skull.

A key phrase, frequently recurring throughout the book, is "cosmic conditioning." This appears to mean that man is continually being influenced by radiation from outer space, as well as from his own world and the other minds in it. "Terrestrial frequencies" are interpreted by the mind in terms of thought, while the glandular system reacts by injecting hormones into the blood stream which become registered in the brain as emotion and are translated into action by reflexes.

Assumptions of this kind, unsupported by scientific investigations, give an eccentric twist to common psychological concepts which are discussed at length. If you relish your psychology served up with that sort of occult flavoring, this book is the dish for you. If you prefer it served "straight," you had better stick to the "reactionary" psychologists, much of whose painstaking work the author brushes aside as "rubbish."

G. A. M.

Flying Saucers

Is Another World Watching? by Gerald Heard. Harper & Brothers. 185 pages. \$2.75.

Here a recognized mystic and philosopher discusses the riddle of the flying saucers. It is a serious study, worthy of reading and honest testing.

Gerald Heard believes that the flying saucers are real. He believes that they are visitors from another planet. He believes that they have appeared before

and for this he gives dates and data which go back for some years. He believes that they are directed by intelligent minds. He thinks that their purpose may be to explore possible mineral deposits in the earth. He believes that the visitors come from Mars.

All these things he seeks to substantiate by reliable evidence. He has thought the thing through more thoroughly than most of us. For instance, the history of the flying saucers. Twice in 1870 they were reported over Europe. In America there were reports in 1880 and in 1885. A report of such a phenomena came from New Zealand in 1888. And so on. He has noticed some things we have missed. One flying saucer was stationary above Alice, Texas, for two days. One of the reported incidents showed one hovering over Fort Knox, Kentucky, the place of deposit for a tremendous amount of gold. These things led to the reasoning that they were probing for mineral resources.

As to the type of personalities which have created these marvelous flying machines, here he definitely shocks us. One by one he eliminates the other planets and finally comes to Mars. He accepts the traditional point of view that intelligent beings made with bodies as the earthly man could not live on the planet Mars. But, he reasons, that does not exclude the possibility that intelligent beings with a different kind of body could not. Because of low air pressure the flesh might be blown from our earthly human bodies. But small insects such as the bee could thrive there. And bees have intelligence. So he is driven to the conception that the intelligent beings which inhabit Mars and direct the flying saucers are small bee-like beings.

That would help explain the many small saucers seen. Heard thinks that there is a parent ship of large size. With this there are many small flying disks used for exploration.

Well, it is ingenious anyway. And the book is worth reading. And the argument for the reality of the flying saucers is convincing.

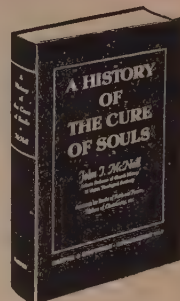
W. H. L.

Sagebrush Circuit by Kendrick Strong. The Macmillan Company. 194 pages. \$2.50.

This is the fascinating story of a young theologian from a New England divinity school who accepted a summer appointment as a home missionary in a western parish. The population was very sparse and the conditions were very primitive, but the young man felt the challenge so keenly that he not only stayed through the summer, but also the winter, persuading his younger brother to come on as his assistant. Thus it was that two youths, aged twenty-three and nineteen, had ten months under most unusual circumstances in which they not only carried on a church program, but also taught the community how to roller skate. All sorts of adventures, some sad and some gay, came their way, and the account is given with humor and humility. It all happened over a dozen years ago and the author is now the pastor of the First Congregational Church of Oshkosh, Wisconsin, while the younger brother has served around the world in the United States Consular Service and is now in Formosa.

F. F.

A History of the Cure of Souls



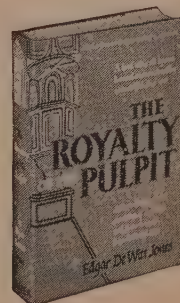
BY JOHN T. McNEILL

"The scholarship, breadth of historical knowledge and perspective, and good sense which the author brings to this could not remotely be approached by any other historian anywhere in the world. The author is the one man who could have written this book at all. The book is very much needed for several reasons. One is that the present still-rising interest in pastoral care greatly needs a history, and has had nothing until this point which could be placed before the ordinary theological student. We need a kind of historical perspective which nothing previous to this book has supplied. This is a magnificent book, one of the greatest works of helpful scholarship I have ever read."

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Through the Publisher's Door

Many are they who pass leaving
pleasant memories

By William R. Barbour*

JOHN H. JOWETT

"A Good Workman . . ."

FREQUENTLY during the years 1911 to 1918 when Dr. John H. Jowett was preaching to overflowing congregations at the Fifth Avenue Presbyterian Church in New York City, he would drop in and casually look over the newly published and older books in our retail store. I can see him still and recall his tall figure, his dignified but gracious manner, and remember that my uncle, Fleming H. Revell, would leave his desk and speak with Dr. Jowett but without in any way interfering with Dr. Jowett's Monday morning examination of books.

Soon after he accepted a call to the famous Fifth Avenue Church, he had luncheon with Mr. Revell, who cautioned him to conserve his strength and try not to dissipate his nervous energy by attending dinners and teas, and keep himself fit for the work in hand which was to be one of the outstanding preachers of his generation. Dr. Jowett appreciated this suggestion, but he really did not need the advice. He had trained himself as a young man in England, where his father was an industrious tailor, and he was ready to take full advantage of the educational opportunities at Edinburgh University, which he entered in 1883. He was interested in politics and for a time felt that he would embark upon a legal or political career. It has been said that his old Sunday school teachers discouraged him in such a career and encouraged young Jewett to rethink his plans.

His Edinburgh professor, Henry Drummond, made a deep impression on the young student, who during his summer vacations did some street preaching. He went to Oxford to study in 1887, after receiving his M. A. at Edinburgh. At the St. James Congregational Church in Newcastle-on-Tyne, the outlines of his future ministry were laid. Later in 1895, he was called to be the pastor of Carr's Lane Church, Birmingham.

Dr. Jowett's first visit to America was in 1909, when he preached at the Northfield Conference, where I first heard him, at the Plymouth Church in Brooklyn, and at the Fifth Avenue Presbyterian Church. (That was the year I graduated from Wesleyan Uni-

These authentic, first-hand pictures by Mr. Barbour introduce, month by month, some of the distinguished churchmen of our present generation.

versity and immediately was invited by Mr. Revell to join the staff of Revell Company.) Dr. Jowett frequently called on Mr. Revell, had lunch with him, and I can still remember his poise and the impression he made on everyone who talked to him even for a few moments. In the pulpit and even in casual conversation, he used short sentences which were as clear as crystal. He always had the right word, and as Professor Elmer G. Homringhausen reports in his introduction to the sermons of J. H. Jowett, which the Revell Company recently published as Volume V in its series of *Great Pulpit Masters*: "His labors became at last an art. There is about his written sermons to this day a craftsmanship that reveals an unusual blend of thought and word and idea. Jowett always used a manuscript and was quite lost without it, but he read so well that people hardly noticed the written text."

With respect, one might add that he was one of the sights of New York City during his pastorate at Fifth Avenue Presbyterian Church. He spoke to crowded audiences and visitors from far and wide were inspired by his messages and by his personality.

When the First World War came, Dr. Jowett felt that he must do something to help his beloved land. He accepted the pastorate of Westminster Church in London. He passed away in 1923.

Not long ago we received a letter from Mrs. Jowett who lives in England, and it occurred to me that the readers of *Church Management* might wish to be reminded of her husband. Who else could write: "Our peril is that we spend our life in wavering, and never decide. We are like a jury which is always hearing evidence and never gives a verdict. We do much thinking, but we never make up our minds. We let our eyes wander over many things, but we make no choice. Life has no crisis, no culmination. It is therefore virtually wise to 'make a vow unto the Lord.' It is good to pull our loose thinkings together and to 'gird up the loins of the mind.' Let a man, at some definite place, and at some definite moment, make the supreme choice of his life."[†]

At present, the Revell Company has in print Dr. Jowett's *The Silver Lining* and *The Daily Altar*. His *My Daily Meditation* and *The Transfigured Church*.

*President, Fleming H. Revell Company.

†From "My Daily Meditation."

THE SUPREME TEST OF RELIGION

The Validity of Christian Experience

*A Sermon by Willard A. Guy**

HAVE you ever been asked, "How do you know that the teachings of the Christian religion are true? Who says they are true? On what authority?" Perhaps your first answer would be that you believe the teachings of Christianity are true because they are in the Bible. But suppose you are talking to someone who does not accept the Bible on the same basis as you do. Then what would you say? Paul was faced with this problem when he preached to the people of Athens on Mars Hill. They did not know, and therefore did not accept, the prophecies of the Jewish Scriptures of the coming of the Messiah. Therefore he could not appeal to the Scriptures as an authority to prove his belief in Christ as the Messiah, the Savior of men. If we cannot go to the Scriptures to prove our faith, what then is the supreme court of our religion?

Do we not have a hint as to what this might be from the story of Jesus' interview with the woman of Samaria? We are told that the woman left her water pot, and went her way into the city, and said to the men, "Come, see a man, which told me all things that ever I did: is not this the Christ?" Then, just a few passages further on, we read, "And many of the Samaritans of that city believed on him for the saying of the woman . . . and many more believed because of his own word; and said unto the woman, 'now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.'"

I.

Is not the supreme test of religious truth that of one's own personal experience? We all know the value and authority of personal experience in other fields. No certainty is so absolute, so sure, as that which comes in this way. The sights I have seen with my own eyes; the words I have heard with my own ears; the thoughts which have passed through my own brain; the pains and pleasures; the joys and sorrows which I have felt in my own heart—these facts to me are certain.

In the realm of religion, experience

brings with it the same certainty as it brings in any other sphere. Some try to disparage the value of experience in religious matters. They admit its importance in verifying truth in the ordinary regions of science. Ever since the days of Lord Bacon, experiment and experience has been the acknowledged test of truth. But, unlike Bacon, some persons appear to think that experience has no value when we speak of spiritual things. When a Christian appeals to his own experience they smile at his childishness, as if he ought to know that experience has no authority in the realm of religion. But surely, that is a very unscientific way of dealing with that great body of human experience which is furnished us by the history of Christianity. The expert in chemistry or biology will not allow an outsider to criticize facts of which he personally knows nothing; and in like manner the man or woman who knows nothing by experience of Jesus Christ as Lord and Savior is really out of court, they have no proper claim to pronounce an opinion as to the facts.

Christian experience is an authentic fact: It is upon the solid ground of Christian experience that Christian certainty and faith is built. How does a person know that Christ is Lord? How is one fully persuaded of Christ's power to save him and keep him? How do you know that Christ is risen and lives again? How do you know that prayer changes things? You know and are persuaded by the experience of these truths in your own heart and life. Whatever may have been the original grounds of the faith of the great majority of Christian people, their faith has been verified in their own personal experience.

Halford E. Luccock, commenting on the meeting together of the disciples on the evening of the first Easter says, "The first institution of Christianity was an experience meeting. It was a little prayer meeting . . . and its sole content was the relation of those present of how Christ had appeared to them. It was not argument; it was not eloquence, save for that supreme eloquence of Christian experience. . . . Here we have an answer to the great bewilderment and search of the multitudes of our day—the need for an un-



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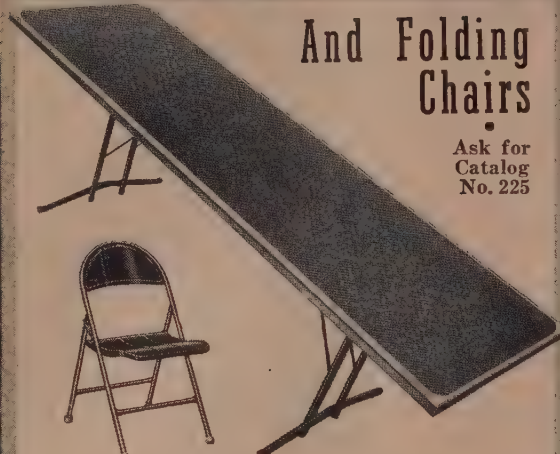
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shakeable authority and certainty in religion." Not an authority imposed or impressed upon them by someone from without, or from some official of the church, or the authority of an unscientific dogmatism. Rather from an authority that rings true; the authority of one's own experience.

II.

Dr. Raymond Calkins gives an impressive and moving study of the religious certainty of the early Christian fellowship in the New Testament showing that it was just this certainty born of experience that made the early Christian movement so attractive. "The ground of their assurance was their experience of God in and through the historical Jesus. This the New Testament affirms is the unshakeable and immovable reality. Here we seem to have touched rock bottom. These New Testament writers have found solid ground for religious certainty. The Christian experience of God is the one thing needful. It alone is the unshakeable ground of Christian faith and of Christian knowledge."

On the road to Damascus Paul had the spiritual experience of his personal presence. Paul's statement in I Corinthians 15:8 makes it very plain that

he supposed that the manner in which Christ appeared to him at Damascus was identical with the manner of his appearing to the disciples. Paul's experience convinced him that Jesus was alive and had become a permanent reality as the Lord and Savior of men. Edwin Lewis says of Paul, "He did not become a Christian simply because he believed the stories of the Risen Christ. He became a Christian because the living Christ himself had laid hold upon him and he had laid hold upon the Christ."

So it is with the other truths that are revealed in the Scriptures, the accounts grew out of the experience rather than the experience out of the accounts. Jesus preached the contents of the Sermon on the Mount before there could be any record of those teachings. To know Christ is not to know what is taught about him—it is to have the personal experience of his life and power in one's own life. Some men are content with knowing the facts, others will be content only when they have experienced the truth for themselves. This is especially true of the fact of the living Christ. As the poet expresses it, "Though Christ a thousand times in Bethlehem be born; If he is not born in thee, thy soul is still forlorn."

III.

It is necessary in these days to lay stress upon the fact that Jesus Christ is still a living force and available for human needs. Mankind has too often come to the conclusion that Jesus Christ is some person buried away in the distant past and that they have to go back and grope for him there if they would discover him at all. Now that is not so. The cry of the church today is not "Back to Christ," but "forward with Christ." The living Christ offers himself today as a living force that can effect our lives for good. He is for us not merely a memory of a power that touches us but one of whom we can have real and experimental knowledge.

But if we want the certainty which comes from experience there is a price that has to be paid. We have to be willing to follow the example of the Psalmist when he said, "I will take up the cup of salvation . . ." The prerequisite of experience is acceptance. If you will let him take complete control of your life, if you are willing to bow to his will for you then you will experience that transforming fellowship which brings with it that glorious certainty and be able to say with Paul,

(Turn to next page)

AN INVENTORY OF PROGRESS

Behind the Scenes

IF someone had said to our church people in 1941: "Within the next ten years your church of 600 people must triple your current expense budget, double your benevolence or missionary giving, add a full time assistant to your staff, and in addition to all that you must raise a hundred thousand dollars," our people would have replied, "That is impossible, especially in a community with a static population like ours." And yet that is what has been done with the help of a Sunday congregation which has more than doubled in average size.

That record is not presented in a boastful spirit, but rather with a belief that what has been accomplished here at our church during these past ten years can be accomplished and bettered manifold elsewhere. There are many churches with records that far surpass this, but if out of our experience others can gain a suggestion here or there, then there will be value in this presentation. This is not the achievement of the minister, but of what the people themselves have done. No man, that is no minister, achieves anything by himself, it is only with the help of others that anything significant is done. In other words, the record of these past ten years is not due to the minister, but to the people with whom the minister has been privileged to serve. There is truth in the statement that a church can make or break a minister. The minister seldom makes or breaks the church. This is not a statement of what I have done but of what our church people have done.

What Was Done

First, We Burned Our Church. I do not recommend this, but the fact re-

The Validity of Christian Experience

(From page 52)

"I know whom I have believed . . ." And unshakeable certainty about religion comes from experimental knowledge and worship of a personal God, and communion with a risen Christ in a spirit-directed life. Commit thy way unto the Lord and know the power of his salvation through personal experience.

The author of this article who prefers to remain anonymous tells a story of local church progress which could be repeated in many churches. The orderliness of the account will suggest such post mortem appraisals to other churches.

mains that the necessity of building a new church forced us to tap resources of leadership and support that could not have been reached otherwise. This necessitated an all-out effort.

We Added a Full Time Assistant. It was felt that we could not afford to do that, with our heavy building obligations, but wise leadership within the church pointed out that this was a necessity, for a full time assistant could reach new families and could put our program on a stronger basis. A good assistant was regarded as an investment, not as a liability. The record shows that it paid us to do it.

A United Church Canvass was introduced. We first conducted an every member canvass with a house to house visitation which was followed by a united church canvass in our community. This united effort resulted in an increase in pledges in every church in the community. One church even had an increase of nearly two hundred per cent in their giving. This placed our finances on a sounder basis and it necessitated a thoroughness that does not always characterize church canvasses.

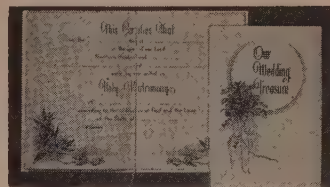
Our Rolls and Records Revised so that we had a very complete and up-to-date record of everyone in our parish. We introduced a system that enabled us to keep this information accurate. A woman in our parish volunteers to do this as her service to the church.

A Parish Paper has met with much approval. This contains items of local church or parish interest. It is mailed free of charge to all who regard this as their church, whether they attend or support it or not. It has awakened an interest on the part of many recipients of the paper.

Duplicate Services at 9:30 a. m. and 11 p. m. This has proved to be an accommodation to many people, especially

(Turn to page 56)

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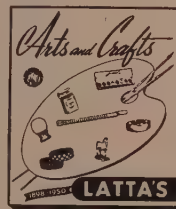
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Editorials

(From page 8)

moving finger writes." The finger certainly did move and it is impossible to return to the position of June 25. There is some poetic justice in the picture. President Truman is the man who ordered the army into Korea and he is still the man who must figure a way out of the dilemma.

In the last analysis it is President Truman's war—not a war of the American people.

It Is Well With My Soul

WE had a distinguished visitor in Cleveland a few weeks ago. She is Mrs. Bertha Stafford Vester, known to the thousands of visitors to the Holy Land as a guiding spirit in the American community. This community was established by her father, Horatio Gates Stafford.

For more than seventy years she has seen the movement of events on the birth land of the Christ. First, Palestine was under control of the Turks. Then during two world wars the English were the masters. In recent years the rapid development of Israel has brought conflict with the Arabs. She tells the story of her

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life in the book *Our Jerusalem*. It is a touching story. Lowell Thomas says that she is one of the most remarkable persons he has known. Field Marshall Lord Allenby admired her. T. E. Lawrence was one of her friends.

But the item which interests me now is the story of the writing of the evangelistic hymn by her father. It seems that Mr. Stafford had continually resisted the harsh Calvinistic theology of his day. He believed with Mr. Moody that God is love. When the ship on which his wife and children were sailing to France was wrecked in the Atlantic and the children drowned he was heartbroken. He was conscious that friends were saying, "What sin are Horatio and his wife, Anna, guilty of to deserve this punishment from the hand of God." Horatio did not believe that this was the explanation of his tragedy.

He followed his wife to Europe and when the boat was at the place of the earlier wreck he was much in prayer. The faith in the goodness of God was an overpowering force. It was then that this hymn was created:

When peace like a river attendeth my way;
When sorrows like sea billows roll;
Whatever my lot, Thou hast taught me to say,
"It is well, it is well, with my soul."

Mrs. Vester is a remarkable woman for her years. Her spirit is buoyant; her optimism contagious. If you can get hold of her book, *Our Jerusalem*, you will be thrilled with the story she tells.

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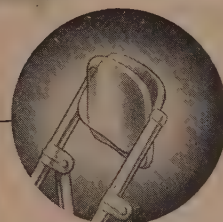


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Behind the Scenes

(From page 53)

to those who bring their children to the sessions of the church school. This permits parents to attend church while their children are in the church school.

Three Pocket Envelopes have proved of great help. People who ordinarily contributed merely to current expenses have begun to contribute to benevolences and also to the building fund. Some who took envelopes merely to pledge for the building fund began to contribute to current expenses and also to benevolences.

Our Three Choirs, made possible through the efforts of our choir director, have added much interest. It brings many people to church who ordinarily would not be coming. It adds to the service, and has been of great help in many ways. Our director has even had four choirs at one time. Two adult choirs, a junior choir for girls, and a boys' choir.

Projects have been of great help in building our church. We have held two most ambitious church fairs, each netting over \$2500. Much preparation went into these by way of planning and also by way of preparing articles for sale. These gave us something to be working for. Then we have held a Food Booth or Restaurant at the County Fair Grounds for a week, netting \$3500 on this project. This involved a personnel of over 100 people each day.

Calling Committees are of great help in welcoming people and in keeping the church before people. We have organized into three groups. One group attends to the shut-ins; another committee calls upon the sick and hospitalized; and a third group calls on newcomers and invites them to church functions. These calls simply supplement the calling of the minister.

Our church has been blessed with good leadership and with people who can and will take responsibility. These ideas are not new. They are all simple things that can be carried out in modified ways in any parish. They are mentioned here simply to indicate that they were helpful if not the cause of the growth that has characterized this church during these past ten years. During these years the minister has operated on the policy of not doing anything himself that he could get someone else to do for him. This does not mean that he has been lazy, but rather that he has freed himself thereby to attend to many other important ministerial tasks. It has also meant that lay leadership has been developed along the way and as people have put their shoulders to the wheel they have discovered the magnitude of the tasks.

MISSOURI SYNOD REPORTS GAINS

St. Louis, Missouri—Baptized membership in the Lutheran Church-Missouri Synod reached a total of 1,810,953 last year, according to the Church's annual statistical report issued at headquarters here.

The report, prepared by Armin Schroeder, head of the Synod's statistical office, showed that the communicant membership in 1950 reached an all-time high of 1,211,254.

Reception of 70,934 new communicant members gave the body a net gain for the year of 37,945. This was an increase of 2.7 per cent over the 1949 total.

Of the new communicants, 44,254 were received from outside the Lutheran Church, while 26,680 were "gains from within" the Missouri Synod or from sister synods. "Gains from within" resulted from the confirmation of children whose parents were members of the Missouri Synod.

The report stated that 697 members had left the Missouri Synod to join the Roman Catholic Church, while 3,061 converts were gained from Catholicism.

Congregations of the Synod operated 1,276 full-time Lutheran elementary schools during 1950, with an enrollment of 98,136. This represented an increase of 3,143 pupils over the previous year. Sunday school enrollment totaled 425,499 pupils taught by 48,514 teachers.

In weekday religious instruction classes, the enrollment fell to 13,998. The decrease of 4,409 was attributed largely to the fact that released-time religious education was declared unconstitutional in some states. Vacation Bible schools showed an increase of 20,497 to a new total enrollment of 125,126.

Contributions of the Synod's congregations for all purposes totalled \$60,531,000, exceeding the 1949 contributions by more than \$4,000,000.—RNS

THE PASTORAL CALL

One day I rang a doorbell in a casual sort of way.

'Twas not a formal visit and there wasn't much to say.

I don't remember what I said—it matters not I guess—

I found a heart in hunger; a soul in deep distress.

It meant so little to me to knock at a stranger's door.

But it meant heaven to him and God's peace forevermore.

Ministers' Vacation Exchange



The insertion of this department in this June issue of *Church Management* concludes one of the most successful seasons since it was established. Dozens of exchanges have been arranged.

There are some choice offerings here at this late date. It is still possible for you to plan a healthful and pleasant, though inexpensive vacation.

So good-bye until the February, 1952, issue.

* * *

Newport, Kentucky. First Presbyterian Church U.S.A. Honorarium of \$100 for one preaching service a week and the offer of modern manse in best part of the city. Prefer entire month of August for a similar exchange with minister in any part of the United States or Dominion of Canada. Have no denominational preference. City of Newport, Kentucky lies within five minutes of downtown Cincinnati, Ohio. Opportunities to attend National League baseball and Cincinnati Summer Opera and other cultural advantages; also interesting side trips into Blue Grass state of Kentucky to home of Lincoln, Old Kentucky Home, etc. Four in family. Have had many successful exchanges in past. Can give best of references. Newport church has membership of around 300. Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.

* * *

Will Supply. Anywhere in the east, for part of August; for use of parsonage. Box 213, Church Management.

* * *

Vacation in Nova Scotia. Cabins by the sea fully furnished. From \$16 to \$25 per week including light, heat and ice. Small community of six cabins. For information write Wm. A. MacLachlan, 111 West Mt. Pleasant Avenue, Philadelphia 19, Pennsylvania.

* * *

Washington, Missouri. Would desire exchange of parsonage during month of July or August with minister (no denominational preference) in any part of the United States. Would enjoy a month in South or Southwest USA as well as North. Parsonage has all modern conveniences. Church here pays honorarium for preaching and would prefer same arrangement if possible. Washington is on the Missouri River and near good fishing. Also 55 miles from St. Louis with Municipal Opera, big league baseball, etc. Also within

100 miles of Meramac Caverns, Mark Twain home, Ozark Mountains. Four in our family. Church has about 300 members. Wilmer H. Wernecke, 115 E. Fourth St., Washington, Missouri.

* * *

Will Supply. Part or all of August for use of modern parsonage. Methodist minister, age 38, wife, boys 3 and 6 years of age. Ross K. Sweeny, 1750 E. 78th Street, Chicago 49, Illinois.

* * *

New York City Suburb. Baptist pastor living within four miles of "Jones Beach" on beautiful Long Island south shore would exchange pulpits and parsonages with someone from the mountains. Distance is no obstacle. A. R. Bernadt, 30 E. 31st Street, New York 16, New York.

* * *

Knoxville, Tennessee. Fort Sanders Presbyterian Church U.S.A. with manse two blocks from church. Pastor and family of wife and daughter desire to exchange pulpit and manse with minister in Canada or western United States during month of August. Knoxville is 40 miles from Smoky Mountain National Park; in the heart of famous TVA lakes and 100 miles from Lookout Mountain in Chattanooga. Manse equipped with all conveniences. Will consider exchanges in other areas than mentioned. Morris Hunt, 1633 Highland Avenue, Knoxville 16, Tennessee.

* * *

Plainfield, New Jersey. Spacious, comfortable 8-room parsonage in lovely residential community just 25 miles from New York City. Bus leaves from nearby every half-hour for Times Square. Home has automatic washer, all modern conveniences, lovely playroom for small children. Area is full of best in entertainment, sight-seeing, shore area within easy driving distance. Would like to exchange for month of August for some nice place along the coast between Boston, Mass. and Newport News, Va. No services here. Have two nice little girls, 3 and 5. Good references. E. Wendell Stephan, 511 Central Avenue, Plainfield, New Jersey.

* * *

Washington, D. C. Methodist minister serving a church of 800 members in Washington, D. C., desires exchange with minister in New England or Florida for the month of August. Paul R. Diehl, 309 Fifth St., S. E., Washington 3, D. C.

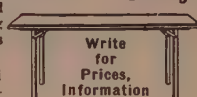


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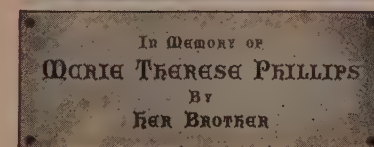
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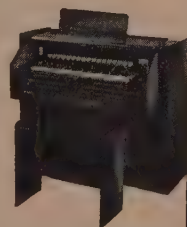
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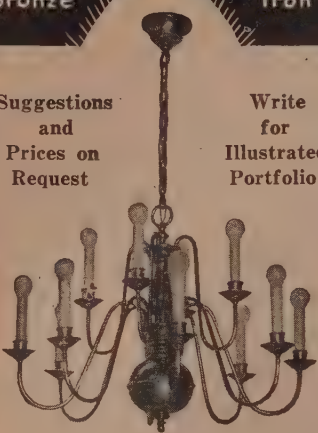
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Knoxville, Tennessee. Presbyterian USA minister and wife wish to exchange pulpit and manse with minister in other section of country, for month of August. Church is 40 miles from Smoky Mountains, 100 miles from Lookout Mountain, and is near Norris Dam and other TVA lakes. Modern manse is equipped with all conveniences. W. H. Milligan, New Prospect Presbyterian Church, Sevierville Pike, Knoxville, Tennessee.

Penticton, British Columbia. Minister of United Church of Canada (Meth. Pres. Cong.) in Penticton, B. C. desires exchange of pulpit and manse for month of August. Penticton is city situated between two beautiful lakes in Okanagan Valley, excellent beaches, swimming, etc. Church has 600 members, morning and evening service. Prefer sea coast or large resort area. Ernest Rands, 619 Winnipeg St., Penticton, British Columbia, Canada.

Will Supply. Will supply a congenial church during August for honorarium or for use of manse for wife and self. Will care for pastoral needs if requested. Can furnish good references or wire recording of a recent sermon. J. Frederick Speer, First Presbyterian Church, Elk City, Oklahoma.

Huntington, Indiana. Pastor of Congregational church, 500 members, city of 16,000, 40 miles from Winona Lake and equally close to many northern Indiana lakes, 160 miles from Chicago, 180 miles from Detroit, desires to exchange manses and pulpits, if necessary, with a minister in New York City, or New England area, for four Sundays; last two Sundays in July and first two in August, or for use of manse for the four weeks in exchange for use of manse here same length of time with pulpit filled for only two of the four Sundays. Eight-room manse fully modern and have only three in family. References required and given. C. W. Baldwin, 349 S. Jefferson St., Huntington, Indiana.

Will Supply. Presbyterian senior student at Union Theological Seminary and pastor of a 350-member Methodist church in Westchester County, will supply pulpit in any congenial church in western New York or northwestern Pennsylvania during August. No manse or week-end provisions necessary. Robert Cleveland Holland, 9 Camp Wood Road, Ossining, New York.

Council Bluffs, Iowa. Indianapolis, Indiana ministers: I will be in your city month of August attending the radio-television worship on campus of Butler University and will fill pulpit of any congenial Protestant church for use of modern parsonage. Wife and infant son will be with me. Grad. of Chicago Theological Seminary, ordained in '48, 28 years old. Could only fill one preaching service a week, the last three Sundays of August. Exchange my modern parsonage without your services if you desire. No money involved. Eugene Schneider, St. John's Evangelical and Reformed Church, Union and Pierce Sts., Council Bluffs, Iowa.

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the first Sunday in September in return for preaching one service at 10 a.m. Sunday and handling weddings and funerals. Complete new church plant. Membership of 800. No exchange. Harold H. Cramer, 800 Highland Ave., Needham Heights, Massachusetts.

Hesperia, Michigan. Free use of modern six-room and bath manse for supplying the pulpit of the Presbyterian Church, Hesperia, Michigan, for two or three Sunday mornings during July or August. Location is sixty miles northwest of Grand Rapids, in a pleasant vacation area with lakes and streams. Milo N. Wood, The First Presbyterian Church, Hesperia, Michigan.

Oakland, California. Montclair Methodist Church. We offer one of the loveliest and most unique churches in the country, together with a very comfortable parsonage, for the month of August in exchange for pulpit near or in Vancouver British Columbia or near the Mexican border. Oakland is located on San Francisco Bay and all of beautiful northern California is at the door. E. W. J. Schmitt, 5549 Snake Road, Oakland 11, California.

Will Supply. Desire preaching opportunity within 500 miles of home for July 8 through August 12. Baptist, but will consider any congenial denomination. Will be accompanied by wife and two-month-old daughter. Either honorarium or use of parsonage. J. Ralph Shotwell, Union Avenue Baptist Church, Union and Albion Avenues, Paterson 2, New Jersey.

Will Supply. All or part of time, June through September, any denomination, preferably in eastern or mid-western states. One service each Sunday and parish responsibilities. Free use of living quarters and/or honorarium. References gladly furnished. N. Dan Braby, Lynn Haven, Florida.

Will Supply pulpit for honorarium in or near Providence, Rhode Island, Sundays, July 22 and 29, if any congenial church or rural circuit desires. Methodist, Baptist, Presbyterian or Congregational churches preferred but will consider others. No manse or week-end provisions necessary. C. Wilbert Sterner, 640 Dow Ave., Carnegie, Pennsylvania.

Will Supply. Presbyterian minister, Toronto, Canada, will supply pulpit July, August or September in area near Princeton, New Jersey. Box 136, Church Management, Cleveland 15, Ohio.

PRAYER

White Captain of my soul, lead on;
I follow thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, help me be brave!
Where righteous ones can scarce endure
The siren call, help me be pure!
Where vows grow dim, and men dote do
What once they scorned, help me be true!

—Robert Freeman

A PRACTICAL WAY TO HELP THOSE IN NEED

A Friendship Fund

by Ruth A. Pray*

MONEY isn't everything, but many a time when ill fortune comes crashing into a person's life, it helps soften the blow. About a year ago, a group of folk in East Side Christian Church in Tulsa, Oklahoma worked out a method to help tide any of their families over the roughest rocks of sudden misfortune.

They decided to establish and maintain a fund of \$100 or more, solely for use of any of the church families in emergency. Initial membership in this fund, solicited by an introductory letter explaining its purpose, was set at \$1.00 per person. Any supplementary call in the future was to be for the same amount.

More than one-hundred members joined immediately. And in nine months the committee in charge of disbursements has received eight requests for help, only one of which, after investigation, has been denied.

The committee supervising the fund consists of three members and the minister. They investigate all needs for help and any action taken is upon their recommendation. During all the procedure, however, only these four ever know the names of the persons being helped.

Benefits of the fund are limited to members of East Side Christian Church and their immediate families. However, if an outside call comes, inquiry is made. If attention should be warranted, such special aid must be approved by the majority of the group membership before the committee can take action.

When someone has received aid from the Friendship Fund, a card of notice is mailed to each member of the group. Card No. 1 states that a disbursement has been made, reducing the current balance of the fund, and therefore a request is being made that each member favor the fund with an additional fee of \$1.00.

Alternative Card No. 2 notifies each member that a disbursement has been made, but the fund remains above minimum current balance. All monies are held in a special bank account and withdrawals from said account are signed by the fund's treasurer and countersigned by one other member.

Files on this fund are available for inspection at any time, with the exception of names of parties having bene-

fited. Individual card records of the membership show dates notices were sent and fees received.

Although \$100 is the maximum amount allowed in any one instance, lesser sums have been helpful in several cases. One elderly woman in the hospital, whose married children were in no position to contribute to her hospital bills, remarked, "My purse looked like an elephant had walked on it, but I knew the Lord would look after me somehow."

It hadn't occurred to her to ask for help, but her implicit faith caused members of the committee to issue a small check to help her along.

Others have shown rapid physical improvement when relieved, even to a small extent, of worry about hospital and doctor bills, along with those of current living expenses.

Some have been in dire circumstances—out of work, behind in rent or house payments, with not enough food. One young man with a growing family was stricken with a critical illness. Other sources would eventually be available to provide some income for the family, but a temporary lift from the Friendship Fund tided them over some tense weeks.

Another man, an active member of the church who had contributed in many ways to the church's welfare, was deeply grateful for the heartening boost. The money, along with the confidence he felt his friends had in him, contributed toward his obtaining work and straightening out his financial difficulties. Later he wrote the pastor that he wanted to repay the fund as soon as he was able.

There is no thought on the part of the committee and members of the Friendship Group that these monies shall be repaid. But at times, such as in the above instance, when the sum is returned to the fund, it will aid in still further assistance of someone else.

The ESCCFG is a project that can be established by any church or group, assessing only the dollar per member as necessity arises. Mutual ties of brotherhood are bound to result from each unselfish deeds.

Said one member, "It's an old saying, but true today as ever, 'Charity—which I much prefer to call love—begins at home.' Let's show our love to our own people, first."

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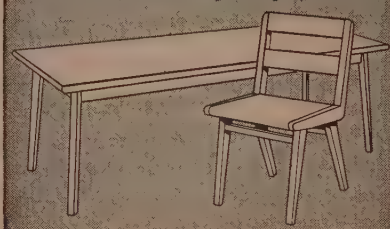
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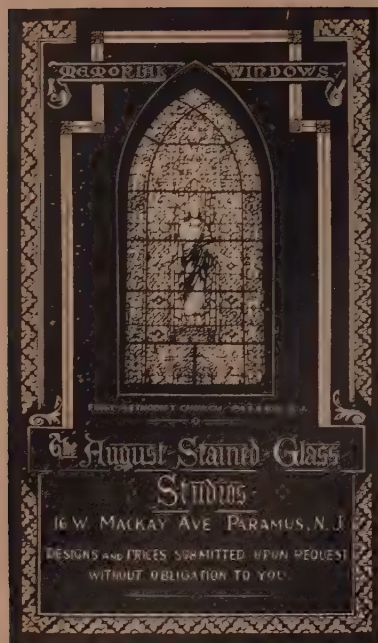
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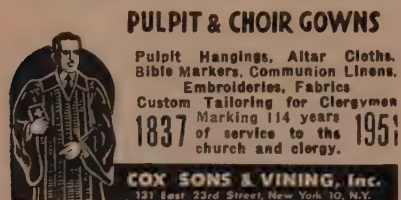
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HERE'S A NATURAL FOR VACATION SCHOOL

Week Day Choir School

*By Robert Lee House**

FOR as much as many have taken in hand to set forth in order a declaration of the results of their Bible Schools, it seemed to me also to write, most excellent Theophilus, concerning our vacation school.

We called it a Choir School, and it was designed for juniors and intermediates. There were two-hour periods daily with a half-hour intermission during which two mothers assigned for the day served refreshments. The week afforded an opportunity for concentrated effort on the basic elements in church music.

The school was projected on the assumption that in order to create a vocally competent congregation people must be properly trained in music from childhood; that the church should recognize and utilize the elemental vocal ability which we find in the child, the child who is able to laugh, cry and scream all day long—and often all night long—with no ill effect; that vocal refinement is as important as the refinement of manners; that music and song are the language of the spirit realm and are therefore the birthright of every child of God. Too many of our youngsters are entertained commercially. Their emotions are stirred by the detective story, the gangster radio play, the sex novel or movie. But to have been stirred by the mysterious potency of great compositions, to have known the joy of choral participation, to carry through life the memory of themes performed, to know the fellowship of a musical fraternity—surely we should desire and promote such experiences as these for all young people. This, it would seem, is a way to keep young people in the main stream of vital religion.

Instruction included admonitions for the boys to temper the intensity of their utterances at play and in conversation, the study of hymn writers and hymn tunes, vocal exercises, musical memory tests, directed listening to recordings of children's voices, the Biblical background for the great hymns of the church, facility in using the hymnal, ideals for church choirs, and guidance in making musical scrapbooks.

There is a great need for this kind of basic training throughout Protestantism. The vast musical heritage of the ages cannot rest on the Procrustean foundation of the average church. Many Christian people pass through life without the most elemental knowledge of music and hymnology. Through painstaking and persistent effort the melodic desert may be made to blossom as a rose.

The Junior Choir School may be offered as an alternative or supplement to the Bible School. Why not utilize and capitalize some of these precious weeks during the summer? Here is Protestantism's opportunity to approximate some of the benefits realized in parochial schools. Here is week-day religious education at its best, its uncontested best! There is no law against this type of instruction, except that of inertia. Claude E. Johnson in his *Training of Boys' Choirs* says that "Mastery of this training is easily attainable by a painstaking teacher who has a good musical ear, an ear knowledge of music and necessary patience. The training of children's voices, however, constitutes a department of voice culture for which some special preparation is required."

Can Protestantism discharge its responsibility to its children by holding one or two weeks of Daily Vacation Bible School? Our churches should develop a series of schools in order to compensate for the inadequate training in our regular church schools. True, some children go away for the summer, but the number is usually balanced by those visiting in the community. This, it would seem, is in line with St. Paul's dictum, "Redeem the time, for the days are evil."

Is Your Church a Tax Dodger?

Survey of tax laws which affect churches will appear in the *July-Directory of Church Management*. Make sure that your subscription is in good standing.

CHURCH MANAGEMENT, INC.

1900 Euclid Ave. Cleveland 15, Ohio

*Minister, Church of the Wide Fellowship, Southern Pines, North Carolina.

THE WASHINGTON PILGRIMAGE OF AMERICAN CHURCHMEN

A National Program to Review
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of Religious Faith
in America

The Washington Pilgrimage is a new program, representing all parts of the country, all denominations, and reaching a climax with a three-day visitation in Washington, D. C., September 28-30, where the documentary evidences of religion as the basis of our government may most readily be observed.

Special programs have been arranged at the following historic sites: Lincoln Memorial, Jefferson Memorial, Lee Mansion, Arlington Cemetery, Library of Congress, National Gallery of Art, Christ Church in Alexandria (the church of Washington and Lee), the Supreme Court Building, and the Washington Cathedral.

Church Management magazine of Cleveland, Ohio, has provided the initial impulse and leadership for this important work.

This program rests on the belief that basic religious principles are the firm foundation of American government. These were the principles honored and maintained by the Founding Fathers. They have continued to be the strong bulwark of our government through successive generations. The neglect of these principles of religion will hurt America far more than any attack of pagan communism. The Washington Pilgrimage of American Churchmen is a continuing program to make vivid to all the world this fundamental fact.

A very representative advisory committee is being set up. Additional information will appear in our July issue.

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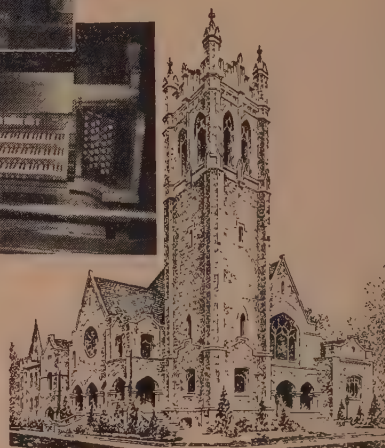
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Weed their hearts of weariness;

Scatter every care

Down a wake of angel-wings

Winnowing the air.

Bring unto the sorrowing

All release from pain;

Let the lips of laughter

Overflow again;

And with all the needy

O Divine, I pray,

This vast treasure of content

That is mine today!

James Whitcomb Riley.

They Say-What Say They? Let Them Say*

IS THERE A MODERN EVANGELISM?

Editor, *Church Management*:

Your question, editorial March, "Is There a Modern Evangelism?" struck a responsive chord in my own memory . . . and thinking!

There certainly is a need—and I suppose demand—for evangelism that will meet the needs of today. When we came to this "problem" church several months ago I was not aware of a "fundamentalism-centered" problem. Somehow these folks who think in terms of "words" do not seem to have any ethical sense or responsibility. The small group who had determined to take over were frightened away by the promotion of our Presbyterian "Christian Faith and Life" program. In this some of us have discovered a way for what I might call evangelism through church-home relations. This is not what I want to remark about in this note.

Your idea of evening preaching of the gospel to meet the terminology of the times, and daily counselling opportunities . . . looks like the real thing to me. I find my work more and more dealing, not with some theory about atonement or words about the cross, etc., but meeting people in the midst of their own peculiar trials, fears, needs, sicknesses, family problems, including marital relations and the children, with the wholly adequacy of God's gospel in Christ.

In ye older days I did a lot of so-called Bible-Evangelism. Spending from a few days to two weeks—both in my own church and as a guest preacher—I gave in the evening meetings a series of sermons—possibly in the gospel of

St. John. These stressed the message of divine provision in Christ. During the afternoon, and in some cases with the pastor, met private persons—or rather persons privately. These afternoon programs met the needs of people as teachers in church school, workers, and their private needs as supplied by Christian meaning and gospel. I am amazed now that with so little training in psychology, such good work seemingly was done. In these, my autumn days of maturity, but with a dynamic physical and mental equipment, I would be glad to return to such kind of service to the kingdom of God . . . even beyond my own parish.

Marshall Bartholemew.
Nichols, New York

DOES JOB SERVE FOR NAUGHT?

Editor, *Church Management*:

We mortals seem to express ourselves so much more quickly when we disagree than when we agree. This time I wish to reverse the trend, and commend you for the article "Does Job Serve God for Naught?" You really hit the nail on the head.

Francis L. Kelly,
Guthrie, Oklahoma.

Editor, *Church Management*:

You certainly have a proper slant in "Does Job Serve God for Naught?" A simple saying of mine: "A Christian wants it right and a Christian is consistent." Inconsistency is closer to indifference than carelessness.

J. P. Pennington,
Trego, Wisconsin.

Editor, *Church Management*:

In the May, 1951, issue of *Church Management* you had an editorial titled
(Turn to page 64)

*Most letters must be abridged to economize space. The editor attempts to preserve the part which best expresses the writer's point of view.

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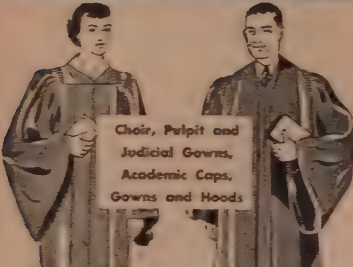
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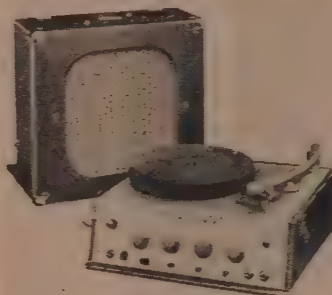
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They Say—What Say They? Let Them Say

(From page 63)

"Does Job Serve God for Naught?" Your initial comment upon the article written by a fellow clergyman was very good, and I agree 100% with the minister who did not like to receive honoraria for funerals, weddings, and other pastoral services. It has never seemed quite right to me to do that either, and whenever it has been possible to turn them down without hurting the other person's feelings, I have done so—whether they were related to the church or not.

However, I did not feel that your conclusions were quite fair because it seemed to me that the writer, while perhaps saying he had lost nothing financially through the practice, was not saying it for the reasons you assigned. It seemed to me he was speak-

ing more of a *fait accompli* rather than as something he had anticipated all the way through his ministry, and the action his congregation took was unusual and enough to excite any minister. His congregation, it seemed to me, did not do what they did because he didn't take any fees but because of the character and devotion of the man which they could see in his entire ministry. The minister may have been unfortunate in his choice of words, but I think you are unnecessary rough on him for thinking that he was selfish for his attitude. I think there are many men throughout the ministry who may be pleased by whatever reward may come but, who, during their ministry, have been motivated solely by a consecrated conscience. Many misapplications of the story of Job have been made, but certainly Job himself during his lifetime had no guarantee that he was going to have a reward for being faithful.

Richard E. Pritchard,
Madison, Wisconsin.

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